SIMPKIN & SON NORTHAMPTON.

Sarah Cass her Book

THE BOOK OF Common-Prayer

And Administration
Of the
SACRAMENTS,
AND OTHER
RITES & CEREMONIES
Of the CHURCH,
According to the Use
of the
CHURCH of ENGLAND,
Together with the
PSALTER or PSALMS
OF
DAVID,
Pointed as they are to be Sung
or Said in CHURCHES:
And the
FORM & MANNER
OF
Making, Ordaining, & Consecrating
OF
BISHOPS, PRIESTS,
AND
DEACONS.

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AN ACT

FOR THE

UNIFORMITY

OF

COMMON PRAYER

AND

Service in the CHURCH,

AND

Administration of the SACRAMENTS.

Primo Eliz.

WHere at the death of our late Sōveraign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Soveraign Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Soveraign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and, That the said Book, with the order of Service, and of the Administration of Sacraments,

ments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after this conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail, or Mainprise. And if any such person, once convict of any offence concerning the premises, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present, or collate to the same, as though the person and persons so offending were dead: and, That if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted; that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person that shall offend, and be convict in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion, that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Main-

Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chappel, or in any other place, to sing, or say any Common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book; that then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Soveraign Lady, Her Heirs and Successors, for the first offence an hundred Marks: And if any person, or persons, being once convict of any such offence, eftsoons offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convict, that then the same person so offending and convict, shall for the second offence forfeit to the Queen our Soveraign Lady, Her Heirs and Successors, four hundred Marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict, that then every person so offending and convict, shall for his third offence forfeit to our Soveraign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premises, shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction, that then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person or persons, that for his second offence concerning the premises shall be convict in form aforesaid, do not pay the said sum to be paid by virtue of his conviction, and this Estatute, in such manner and form as the same ought to be payed, within six weeks next after his said second conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministred, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish where such offence shall be done, to the use of the poor of the

same Parish, of the Goods, Lands and Tenements of such offender, by way of Distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholsom law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, as well in the place exempt as not exempt, within their Dioceses, shall have full power and Authority by this Act, to reform, correct and punish by censures of the Church, all and singular persons, which shall offend within any of their jurisdictions or Dioceses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute; Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all, and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions, to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church, be attained and gotten before the said Feast of the Nativity of Saint John Baptist next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assie, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and other head Officers of all and singular Cities, Boroughs, and Towns Corporate, within this Realm, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and Authority by virtue of this Act, to enquire, hear, and determine

the

the offences aboveſaid, and every of them yearly, within fifteen days after the Feaſts of Eaſter and St. Michael the Archangel, in like manner and form, as Juſtices of Aſſize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops and Biſhops, and every of their Chancellors, Commiſſaries, Archdeacons, and other Ordinaries, having any peculiar Eccleſiaſtical Juriſdiction, ſhall have full power and Authority by virtue of this Act, as well to enquire in their Viſitation, Synods, and elſewhere within their Juriſdiction, at any other time and place, to take accuſations and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their Juriſdictions and Authority, as to puniſh the ſame by admonition, excommunication, ſequeſtration, or deprivation, and other cenſures, and Proceſs, in like form as heretofore hath been uſed in like caſes by the Queens Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever perſon offending in the premiſes ſhall for the offence firſt receive puniſhment of the Ordinary, having a teſtimonial thereof under the ſaid Ordinaries Seal, ſhall not for the ſame offence eftſoons be convicted before the Juſtices; and likewiſe receiving for the ſaid offence puniſhment firſt by the Juſtices, he ſhall not for the ſame offence eftſoons receive puniſhment of the Ordinary; Any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch Ornaments of the Church and of the Miniſters thereof, ſhall be retained and be in uſe, as were in this Church of England by the Authority of Parliament in the ſecond year of the reign of King Edward the Sixth, until other order ſhall be therein taken by the Authority of the Queens Majeſty, with the advice of Her Commiſſioners, appointed and authorized under the great Seal of England for Cauſes Eccleſiaſtical, or of the Metropolitan of this Realm: And alſo, That if there ſhall happen any contempt, or irreverence to be uſed in the Ceremonies or Rites of the Church, by the miſuſing of the Orders appointed in this Book, the Queens Majeſty may by the like advice of the ſaid Commiſſioners, or Metropolitan, ordain and publiſh ſuch further Ceremonies, or Rites, as may be moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments.

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Adminiſtration of Sacraments, or Common Prayer is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queens Dominions or Countreys, ſhall from henceforth be utterly void, and of none effect.

An

AN ACT

FOR THE

UNIFORMITY

OF

PUBLICK PRAYERS,

AND

Adminiſtration of Sacraments, and other Rites and Ceremonies: And for eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons, in the Church of *England*.

XIV. CAROL. II.

Whereas in the firſt year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, intituled, The Book of Common Prayer, and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of England, and enjoyned to be uſed by Act of Parliament, holden in the ſaid firſt year of the ſaid late Queen, intituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Adminiſtration of the Sacraments, very comfortable to all good people deſirous to live in Chriſtian converſation, and moſt profitable to the Eſtate of this Realm, upon the which the Mercy, Favour and Bleſſing of Almighty God is in no wiſe ſo readily and plentifully poured, as by Common Prayers, due uſing of the Sacraments, and often Preaching of the Goſpel, with devotion of the hearers: And yet this notwithſtanding, a great number of people in divers parts of this Realm, following their own ſenſuality, and living without knowledge, and due fear of God, do wilfully

fully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: For prevention whereof in time to come, for setling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of October One thousand six hundred and sixty) granted His Commission under the great Seal of England to several Bishops and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation: Since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasins; and have exhibited and presented the same unto His Majesty in writing, in one Book, intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*, together with the Psalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: All which His Majesty having duely considered, hath fully approved and allowed the same, and recommended to this present Parliament, That the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm may certainly know the Rule to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the advice, and

An Act for Uniformity

and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*: together with the Psalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons: and, That the Morning and Evening Prayers therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other:

I *A. B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons.*

And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall ipso facto be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according, to their respective Rights, and Titles, to present, or collate to the same; as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice or Promotion, within this Realm of England and places aforesaid,

aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, within two moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day, openly, publickly, and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such Reading thereof, shall openly and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall ipso facto be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thencefoorth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly Read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowered to Administer) and in default of payment within ten days, to be levied by Distress, and sale of the Goods and Chattels of the Offender, by the Warrant of the said Justices, by the Churchwardens or Overseers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every Schoolmaster keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor or Schoolmaster, who upon the First day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or Schoolmaster, shall before the Feast-day of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, Scilicet:

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I *A. B.* Do declare, That it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; And that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any Change, or alteration of Government, either in Church, or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy. And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop or Ordinary of the Diocese, by every other person hereby injoyned to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and ipso facto deprived of the same: and, That every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School shall be void, as if such person so failing were naturally dead,

And if any Schoolmaster or other person, Instructing or Teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statues of this Realm, (for which he shall pay Twelve pence onely) and before such Subscription and Acknowledgment made as aforesaid; then every such Schoolmaster and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three moneths Imprisonment without Bail or Mainprise; and for every second and other such offence shall suffer three moneths Imprisonment without Bail or Mainprise, and also forfeit to His Majesty the sum of Five pounds.

And after such Subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, (who are hereby enjoyned and required upon demand to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lords day within three moneths then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or

Lecturers

Lecturers place respectively, and shall be utterly disabled, and ipso facto deprived of the same; and, That the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, That from and after the twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment so to be Subscribed and Read, these words following, Scilicet,

AND I do declare that I do hold, there lies no Obligation on me, or any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any Change, or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted; That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders, by Episcopal Ordination, or shall not before the Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; but shall be utterly disabled, and ipso facto deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of His Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Forreiners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in England.

Provided always, That no Title to confer, or present by lapse shall accrue by any avoidance, or deprivation ipso facto by virtue of this Statute, but after six moneths after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly Read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

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And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge or Hall in either of the Universities, the Colledges of Westminster, Winchester, or Eaton, or any of them, other then what is prescribed and appointed to be used in and by the said Book; and, That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one moneth after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred fifty and two; And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one moneth next after his Election, or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed, and contained according to the Form aforesaid; and, that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be Read, in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six moneths, by the Visitor or Visitors of the same Colledge or Hall. And if any Governour or Head of any Colledge or Hall, Suspended for not subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of six moneths next after such Suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be ipso facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester and Eaton, and in the Convocations of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick Worship within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same; and, That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chappel, or place of Publick Worship within this Realm of England,

or

or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture-day of every moneth afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Leaure or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid: and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick Worship, until such time as he and they shall openly, publickly, and solemnly Read the Common Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture, That then for every such offence the person and persons so offending shall suffer three moneths imprisoment in the Common Goal without Bail or Mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture is to be Preached; and, That the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the

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ſeveral good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Adminiſtration of the Sacraments, within this Realm of England, and places aforeſaid, ſhall ſtand in full force and ſtrength to all intents and purpoſes whatſoever, for the eſtabliſhing and confirming of the ſaid Book, intituled, The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*: together with the Pſalter, or Pſalms of *David*, Pointed as they are to be ſung or ſaid in Churches; and the Form or Manner of Making, Ordaining and Conſecrating of Biſhops, Prieſts and Deacons, herein before-mentioned to be joyned and annexed to this Act; and ſhall be applied, practiſed, and put in ure for the puniſhing of all offences contrary to the ſaid Laws, with relation to the Book aforeſaid, and no other.

Provided always, and be it further Enacted by the Authority aforeſaid, That in all thoſe Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the preſent occaſion, according to the direction of lawful Authority.

Provided alſo, and be it Enacted by the Authority aforeſaid, That a true Printed Copy of the ſaid Book, intituled, The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*, together with the Pſalter, or Pſalms of *David*, Pointed as they are to be ſung or ſaid in Churches; and the Form and Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons, ſhall at the coſt and charges of the Pariſhioners of every Pariſh Church and Chappelry, Cathedral Church, College, and Hall, be attained and gotten before the Feaſt-day of Saint Bartholomew, in the year of our Lord, One thouſand ſix hundred ſixty and two, upon pain of forfeiture of Three pounds by the moneth, for ſo long time as they ſhall then after be unprovided thereof, by every Pariſh, or Chappelry, Cathedral Church, College, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforeſaid, That the Biſhops of Hereford, Saint Davids, Aſaph, Bangor, and Landaff, and their Succeſſors, ſhall take ſuch order among themſelves, for the ſouls health of the Flocks committed to their Charge within Wales, that the Book hereunto annexed be truly and exactly Tranſlated into the Britiſh or Welſh Tongue, and that the ſame ſo Tranſlated and being by them, or any three of them at the leaſt viewed, peruſed, and allowed, be Imprinted to ſuch number at leaſt, ſo that one of the ſaid Books ſo Tranſlated and Imprinted, may be had for every Cathedral, Collegiate, and Pariſh Church, and Chappel of Eaſe in the ſaid reſpective Dioceſes, and places in Wales, where the Welſh is commonly ſpoken or uſed, before the Firſt day of May, One thouſand ſix hundred ſixty five: and, That from and after the Imprinting and publiſhing of the ſaid Book ſo Tranſlated, the whole Divine Service ſhall be uſed and ſaid by the Miniſters and Curates throughout all Wales within the ſaid Dioceſes where the Welſh Tongue is commonly uſed, in the Britiſh or Welſh Tongue, in ſuch manner and form as is preſcribed according to the Book hereunto annexed to be uſed in the Engliſh Tongue, differing nothing in any Order or Form from the ſaid Engliſh Book; for which Book, ſo Tranſlated and Imprinted, the Churchwardens of every the ſaid Pariſhes ſhall pay out of the Pariſh-Money in their hands for the uſe of the reſpective Churches, and be allowed the ſame on their Accompt: and, That the ſaid Biſhops and their Succeſſors, or any three of them, at the leaſt, ſhall ſet and appoint the price for which the ſaid Book ſhall be ſold. And one other Book of Common Prayer in the Engliſh Tongue ſhall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welſh is to be had, by force of this Act, before the Firſt day of May, One thouſand ſix hundred ſixty and four, and the ſame Book to remain in ſuch convenient places within the ſaid Churches, that ſuch as

as understand them may resort at all convenient times to read and peruse the same; and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding: And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales where the English Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church, within England and Wales, shall at their proper costs and charges, before the Twenty fifth day of December; One thousand six hundred sixty and two, obtain under the Great Seal of England a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required. And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer, in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Slapton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of Consent touching true Religion, is in these words following, viz.

THat the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious and ungodly: And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the afore-

named King *Edward* unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered:

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force, is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE

THE PREFACE.

IT hath been the wiſdom of the Church of England, *ever ſince the firſt compiling of her Publick Liturgy, to keep the Mean between the two Extreams, of too much Stiffneſs in refuſing, and of too much Eaſineſs in admitting any variation from it. For as on the one ſide common Experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceßity ſo requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater than the evils, that were intended to be remedied by ſuch change: So on the other ſide, the particular Forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature Indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church upon juſt and weighty conſiderations Her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it by ſuch men as are given to change, and have always diſcovered a greater regard to their own private Fancies and Intereſts, than to that duty they owe to the Publick.*

The Preface.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though injoyned by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majeſties happy Reſtauration it ſeemed probable, that, amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men, who under the late uſurped powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of Common Prayer, *the old Objections muſtered up, with the addition of ſome new ones more than formerly had been made, to make the number ſwell: In fine, great importunities were uſed to His Sacred Majeſty, that the ſaid Book might be Reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty out of His pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſwaſion ſoever, did graciouſly condeſcend.*

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practiſe of the Church of England, *or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretences, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of Argument, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſwaded in our judgments (and we here profeſs it to the World) that the Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good Conſcience*

Conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtruction as in Common Equity ought to be allowed to all Humane Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture it ſelf.

Our general aim therefore in this undertaking was, not to gratifie this or that Party in any their unreaſonable demands, but to do that, which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and U..ity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage, in terms more ſutable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places are now ordered to be read according to the laſt Tranſlation: And that it was thought convenient, that ſome Prayers and Thanksgivings, fitted to ſpecial occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm, through the licenciouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former, we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of God, and to approve our ſince-

cerity

cerity therein (ſo far as lay in us) to the conſciences of all men ; although we know it impoßible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all ; nor can expect that men of factious, peeviſh, and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other than themſelves : Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of England.

¶ Concern-

¶ Concerning the Service of the CHURCH.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof, if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading, and meditation in Gods Word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſom doctrine, and to confute them that were Adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were onely begun, and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas S. *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; the Service in this Church of *England* theſe many years, hath been read in Latin to the people, which they underſtand not, ſo that they have heard with their ears onely, and their heart, ſpirit, and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven Portions, whereof every one was called a *Nocturn*, now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service was the cauſe, that to turn the Book onely was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, than to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of the holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules, therefore certain Rules are here ſet forth; which, as they are few in number, ſo they

they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, than that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm, ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame, to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſe be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh Tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any language that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh-Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

OF CEREMONIES.

Why ſome be aboliſhed, and ſome retained.

IF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of Man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by indiſcreet devotion, and ſuch a zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not onely for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by Man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall offence before God. Let all things be done among you, ſaith St. Paul, in a ſeemly and due order: The appointment of which order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo diverſe, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burthen of them was intolerable; whereof St. Auguſtine in his time complained, that they were grown to ſuch a number, that the ſtate of Chriſtian people was in worſe caſe concerning that matter, than were the Jews. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would St. Auguſtine have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, than declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a Ceremonial Law (as much of Moſes Law was) but it is a Religion to ſerve God, not in bondage

dage of the figure or shadow, but in the freedom of the spirit; being content onely with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably remove the old onely for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely: For we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countreys.

The ORDER

How the

PSALTER

Is appointed to be read.

THe *Pſalter ſhall be read through once every moneth, as it is there appointed, both for Morning and Evening Prayer. But in* February *it ſhall be read onely to the Twenty eighth, or Twenty ninth day of the moneth.*

And whereas January, March, May, July, Auguſt, October, *and* December *have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next moneth enſuing.*

And whereas the CXIX Pſalm is divided into XXII Portions, and is overlong to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, *and the Tranſlation of the great* Engliſh *Bible, ſet forth and uſed in the time of King* Henry *the Eighth, and* Edward *the Sixth.*

The

The ORDER how the rest of the holy Scripture is appointed to be read.

THe Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; Except the Apocalyps, out of which there are onely certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the moneth in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except onely the Moveable Feaſts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of Proper Leſſons.

And note, that whenſoever Proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, that the Collect, Epiſtle and Goſpel appointed for the Sunday, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

¶ Proper

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	Mattins.	Evensong.
The first.	Isai. i	Isai. ii
ii	v	xxiv
iii	xxv	xxvi
iv	xxx	xxxii
Sundays after Christmas.		
The first.	xxxvii	xxxviii
ii	xli	xliii
Sundays after the Epiphany.		
The first.	xliv	xlvi
ii	li	liii
iii	lv	lvi
iv	lvii	lviii
v	lix	lxiv
vi	lxv	lxvi
Septuagesima.	Gen. i	Gen. ii
Sexagesima.	iii	vj
Quinquages.	ix. to v. 30	xii
Lent.		
First Sunday.	xix. to v. 30	xxii
ii	xxvii	xxxiv
iii	xxxix	xlii
iv	xliii	xlv
v	Exod. iii	Exod. v
vi		
1 Lesson.	Exod. ix	Exod. x
2 Lesson.	Matth. xxvi	Heb. v. to v. 11
Easter day.		
1 Lesson.	Exod. xii	Exod. xiv
2 Lesson.	Rom. vi	Acts ii. v. 22
Sundays after Easter.		
The first.	Numb. xvi	Numb. xxii
ii	xxiii, xxiv	xxv

Sundays after Easter.	Mattins.	Evensong.
iii	Deut. iv	Deut. v
iv	vi	vii
v	viii	ix
Sunday after Ascension day.	xii	xiii
Whitsunday.		
1 Lesson.	Deut. xvi. to v. 18	Isai. xi
2. Lesson.	Acts x. v. 34	Acts xix. to v. 21
Trinity Sunday.		
1 Lesson.	Gen. i	Gen. xviii
2 Lesson.	Matth. iii	1 John v.
Sundays after Trinity.		
The first.	Josh. x	Josh. xxiii
ii	Judg. iv	Judg. v
iii	1 Sam. ii	1 Sam. iii
iv	xii	xiii
v	xv	xvii
vi	2 Sam. xii	2 Sam. xix
vii	xxi	xxiv
viii	1 Kings xiii	1 Kings xvii
ix	xviii	xix
x	xxi	xxii
xi	2 Kings v	2 Kings ix
xii	x	xviii
xiii	xix	xxiii
xiv	Jerem. v	Jerem. xxii
xv	xxxv	xxxvi
xvi	Ezek. ii	Ezek. xiii
xvii	xiv	xviii
xviiii	xx	xxiv
xix	Dan. iii	Dan. vi
xx	Joel ii	Mic. vi
xxi	Hab. ii	Prov. i
xxii	Prov. ii	iii

Sundays after Trinity.	Mattins.	Evensong.
xxiii	xi	xii
xxiv	xiii	xiv
xxv	xv	xvi
xxvi	xvii	xix

¶ *Lessons proper for Holy-days.*

	Mattins.	Evensong.
S. Andrew.	Prov. xx	Prov. xxi
S. Thomas. the Apostle.	xxiii	xxiv
Nativity of CHRIST.		
1 Lesson.	Isai. ix. to v. 8	Isai. vii. v. 10 to v. 17
2 Lesson.	Luke ii. to v. 15	Titus iii. v. 4. to v. 9
S. Stephen.		
1 Lesson.	Pro. xxviii	Eccles. iv
2. Lesson.	Acts vi. v. 8. and c. vii. to v. 30	Acts vii. v. 30. to v. 9
S. John.		
1 Lesson.	Eccles. v	Eccles. vi.
2 Lesson.	Apoc. i	Apoc. xxii
Innocents day.	Jer. xxxi. to v. 18	Wisd. i
Circumcision.		
1 Lesson.	Gen. xvii	Deut. x. v. 12
2 Lesson.	Rom. ii.	Colos. ii
Epiphany.		
1 Lesson.	Isai. lx	Isai. xlix
2 Lesson.	Luke iii. to v. xxiii	John ii. to v. 12
Conversion of S. Paul.		
1 Lesson.	Wisd. v	Wisd. vi
2 Lesson.	Acts xxii. to v. 22	Acts xxvi
Purification of the Virgin Mary.	Wisd. ix.	Wisd. xii
S. Matthias.	xix	Ecclus i
Annunciation of our Lady.	Ecclus ii	iii
Wednesday before Easter.		
1 Lesson.	Hos. xiii	Hos. xiv
2 Lesson.	John xi. v. 45	
Thursday before Easter.		
1 Lesson.	Dan. ix	Jere. xxxi
2 Lesson.	John xiii	

Good Friday.	Mattins.	Evensong.
1 Lesson.	Gen. xxii. to v. 20	Isai. liii
2 Lesson.	John xviii	1 Pet. ii
Easter Even.		
1 Lesson.	Zech. ix	Exod. xiii
2 Lesson.	Luke xxiii v. 50	Heb. iv.
Monday in Easter-week.		
1 Lesson.	Exod. xvi.	Exod. xvii.
2 Lesson.	Mat. xxviii	Acts iii
Tuesday in Easter-week.		
1 Lesson.	Exod. xx	Exod. xxxii
2 Lesson.	Luk. xxiv. to v. 13	1 Cor. xv
S. Mark.	Ecclus iv	Ecclus v
S. Philip and S. Jacob.		
1 Lesson.	vii	ix
2 Lesson.	John i. v. 43	
Ascension day.		
1 Lesson.	Deut. x.	2 King. ii
2 Lesson.	Luke xxiv. v. 44	Ephes. iv. to v. 17
Monday in Whitsun-week.		
1 Lesson.	Gen. xi. to v. 10	Num. xi. v. 16. to v. 30
2 Lesson.	1 Cor. xii	1 Cor. xiv. to v. 26
Tuesday in Whitsun-week.		
1 Lesson.	1 Sam. xix. v. 18	Deut. xxx.
2 Lesson.	1 Thess. v. v. 12. to v. 24	1 John iv. to v. 14
S. Barnabas.		
1 Lesson.	Ecclus x	Ecclus xii
2 Lesson.	Acts xiv	Acts xv. to v. 36
S. John Baptist.		
1 Lesson.	Malach. iii	Malach. iv
2 Lesson.	Matth. iii	Matth. xiv. to v. 13
S. Peter.		
1 Lesson.	Ecclus xv	Ecclus xix
2 Lesson.	Acts iii	Acts iv
S. James.	Ecclus xxi	Ecclus xxii
S. Bartholomew.	xxiv	xxix
S. Matthew.	Ecclus xxxv	Ecclus xxxviii

S. Michael.

S. Michael.	Mattins.	Evensong.
1 Lesson.	Gen. xxxii	Dan. x. v. 5
2 Lesson.	Acts xii. to v. 20	Jude v. 6. to v. 16
S. Luke.	Ecclus li	Job i
S. Simon and S Jude.	Job xxiv, xxv	xlii

All Saints.	Mattins.	Evensong.
1 Lesson.	Wisd. iii. to v. 10	Wisd. v. to v. 17
2 Lesson.	Hebr. xi. v. 33. and c. xii. to v. 7	Apoc. xix. to v. 17

¶ *Proper Psalms on certain days.*

	Mattins.	Evensong.
¶ Christmas-day.	Psal. xix	lxxxix
	xlv	cx
	lxxxv	cxxxii
¶ Ash-Wednesday.	vi	cii
	xxxii	cxxx
	xxxviii	cxliii
¶ Good-Friday.	xxii	lxix
	xl	lxxxviii
	liv	
¶ Easter-day.	ii	cxiii
	lvii	cxiv
	cxi	cxviii
¶ Ascension-day.	viii	xxiv
	xv	xlvii
	xxi	cviii
¶ Whitsunday.	xlviii	civ
	lxviii	cxlv

JANUARY

The Kalendar.

JANUARY hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
2	1	g	Kalend.	Circumciſion of our Lord.				
	2	b	4 No.		Gen. 1.	Matth 1.	Gen. 2.	Rom. 1.
10	3	c	3 No.		3	2	4	2
	4	d	Pr. No.		5	3	6	3
18	5	e	Nonæ.		7	4	8	4
8	6	f	8 Id.	Epiphany of our Lord.				
	7	g	7 Id.		9	5	12	5
16	8	g	6 Id.	Lucian, Prieſt and Martyr.	13	6	14	6
5	9	b	5 Id.		15	7	16	7
	10	c	4 Id.		17	8	18	8
13	11	d	3 Id.		19	9	20	9
2	12	e	Pr. Id.		21	10	22	10
	13	f	Idus.	Hilary, Biſhop and Confeſ.	23	11	24	11
10	14	g	19 Kl. Febr.		25	12	26	12
	15	g	18 Kl.		27	13	28	13
18	16	b	17 Kl.		29	14	30	14
7	17	c	16 Kl.		31	15	32	15
	18	d	15 Kl.	Priſca, Rom. Virg. & Mart.	33	16	34	16
15	19	e	14 Kl.		35	17	37	1 Cor. 1.
4	20	f	13 Kl.	Fabian B. of Rome, & M.	38	18	39	2
	21	g	12 Kl.	Agnes Rom. Virg. & Mart.	40	19	41	3
12	22	g	11 Kl.	Vincent, Span. Deac. & M.	42	20	43	4
1	23	b	10 Kl.		44	21	45	5
	24	c	9 Kl.		46	22	47	6
9	25	d	8 Kl.	Converſion of S. Paul.				
	26	e	7 Kl.		48	23	49	7
17	27	f	6 Kl.		50	24	Exod. 1.	8
6	28	g	5 Kl.		Exod. 2.	25	3	9
	29	g	4 Kl.		4	26	5	10
14	30	b	3 Kl.	K. Charles Martyr.	* 6	27	7	11
3	31	c	Prid. Kl.		8	28	9	12

Note, that * Exodus vj. is to be read onely to Verſ. 14.

The Kalendar.

FEBRUARY hath xxviij. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	d	Kalend.	Faſt.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
11	2	e	4 No.	Purif. of Mary the B. Virgin.		2		14
19	3	f	3 No.		12	3	13	15
8	4	g	Pr. No.		14	4	15	16
	5	A	Nonæ.	Agatha a Sicilian V. & M.	16	5	17	2 Cor. 1
16	6	b	8 Id.		18	6	19	2
5	7	c	7 Id.		20	7	21	3
	8	d	6 Id.		22	8	23	4
13	9	e	5 Id.		24	9	32	5
3	10	f	4 Id.		33	10	34	6
	11	g	3 Id.		Levit. 18	11	Levit. 19	7
10	12	A	Pr. Id.		20	12	26	8
	13	b	Idus.		Num. 11	13	Num. 12	9
18	14	c	16 Kl. Mart.	Valentine Biſh. & Martyr.	13	14	14	10
7	15	d	15 Kl.		16	15	17	11
	16	e	14 Kl.		20	16	21	12
15	17	f	13 Kl.		22	Lu. 1. to 39	23	13
4	18	g	12 Kl.		24	1. 39	25	Galat. 1
	19	A	11 Kl.		27	2	30	2
12	20	b	10 Kl.		31	3	32	3
1	21	c	9 Kl.		35	4	36	4
	22	d	8 Kl.		Deut. 1	5	Deut. 2	5
9	23	e	7 Kl.	Faſt.	3	6	4	6
	24	f	6 Kl.	S. Matthias Apoſt. & Mart.		7		Epheſ. 1
17	25	g	5 Kl.		5	8	6	2
6	26	A	4 Kl.		7	9	8	3
	27	b	3 Kl.		9	10	10	4
14	28	c	Pr. Kl.		11	11	12	5
	29				13	Matth. 7	14	Rom. 12

MARCH

The Kalendar.

MARCH hath xxxj. Days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon
3	1	d	Kalend.	David Archb. of Menevia.	Deut. 15.	Luke 12	Deut. 16.	Epheſ. 6
	2	e	6 No.	Cedde or Chad. B. of Litch.	17	13	18	Philip. 1
11	3	f	5 No.		19	14	20	2
	4	g	4 No.		21	15	22	3
19	5	A	3 No.		24	16	25	4
8	6	b	Pr. No.		26	17	27	Coloſ. 1
	7	c	Nonæ.	Perpetua Mauritan. Martyr.	28	18	29	2
16	8	d	8 Id.		30	19	31	3
5	9	e	7 Id.		32	20	33	4
	10	f	6 Id.		34	21	Joſh. 1	1 Theſ. 1
13	11	g	5 Id.		Joſh. 2	22	3	2
2	12	A	4 Id.	Greg. M. B. of Rome, & C.	4	23	5	3
	13	b	3 Id.		6	24	7	4
10	14	c	Pr. Id.		8	John 1	9	5
	15	d	Idus.		10	2	23	2 Theſ. 1
18	16	e	17 Kl. April		24	3	Judg. 1	2
7	17	f	16 Kl.		Judg. 2	4	3	3
	18	g	15 Kl.	Edw. K. of the Weſt-Sax.	4	5	5	1 Tim. 1
15	19	A	14 Kl.		6	6	7	2, 3
4	20	b	13 Kl.		8	7	9	4
	21	c	12 Kl.	Benedict. Abbot.	10	8	11	5
12	22	d	11 Kl.		12	9	13	6
1	23	e	10 Kl.		14	10	15	2 Tim. 1
	24	f	9 Kl.	Faſt.	16	11	17	2
9	25	g	8 Kl.	Annunciation of Mary.		12		3
	26	A	7 Kl.		18	13	19	4
17	27	b	6 Kl.		20	14	21	Titus 1
6	28	c	5 Kl.		Ruth 1	15	Ruth 2	2, 3
	29	d	4 Kl.		3	16	4	Philem.
14	30	e	3 Kl.		1 Sam. 1	17	1 Sam. 2	Hebr. 1
3	31	f	Pr. Kl.		3	18	4	2

APRIL

The Kalendar.

APRIL hath xxx. Days.

The Moon hath xxix.

				MORNING Prayer.		EVENING Prayer.	
				1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	g	Kalend.	1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
11	2	♌	4 No.	7	20	8	4
	3	b	3 No. Richard B. of Chicheſter.	9	21	10	5
19	4	c	Pr. No. S. Ambroſe Biſh. of Milan.	11	Acts 1	12	6
8	5	d	Nonæ	13	2	14	7
16	6	e	8 Id.	15	3	16	8
5	7	f	7 Id.	17	4	18	9
	8	g	6 Id.	19	5	20	10
13	9	♌	5 Id.	21	6	22	11
2	10	b	4 Id.	23	7	24	12
	11	c	3 Id.	25	8	26	13
10	12	d	Pr. Id.	27	9	28	James 1
	13	e	Idus.	29	10	30	2
18	14	f	18 Kl. Maij	31	11	2 Sam. 1	3
7	15	g	17 Kl.	2 Sam. 2	12	3	4
	16	♌	16 Kl.	4	13	5	5
15	17	b	15 Kl.	6	14	7	1 Pet. 1
4	18	c	14 Kl.	8	15	9	2
	19	d	13 Kl. Alphege Archb. of Cant.	10	16	11	3
12	20	e	12 Kl.	12	17	13	4
1	21	f	11 Kl.	14	18	15	5
	22	g	10 Kl.	16	19	17	2 Pet. 1
9	23	♌	9 Kl. S. George Martyr.	18	20	19	2
	24	b	8 Kl.	20	21	21	3
17	25	c	7 Kl. S. Mark Evangel. & Mart.		22		1 John 1
6	26	d	6 Kl.	22	23	23	2
	27	e	5 Kl.	24	24	1 King. 1	3
14	28	f	4 Kl.	1 King. 2	25	3	4
3	29	g	3 Kl.	4	26	5	5
	30	♌	Pr. Kl.	6	27	7	2, 3 Joh.

MAY

The Kalendar.

MAY hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon
11	1	b	Kalend.	S. Philip & S. Jacob Apoſt				Jude.
	2	c	6 No.	(& Mart.	1 King. 8	Acts 28	1 King. 9	Rom. 1
19	3	d	5 No.	Invention of the Croſs.	10	Matth. 1	11	2
8	4	e	4 No.		12	2	13	3
	5	f	3 No.		14	3	15	4
16	6	g	Pr. No.	S. John Evang. ante port Lat.	16	4	17	5
5	7	A	Nonæ.		18	5	19	6
	8	b	8 Id.		20	6	21	7
13	9	c	7 Id.		22	7	2 King. 1	8
2	10	d	6 Id.		2 King. 2	8	3	9
	11	e	5 Id.		4	9	5	10
10	12	f	4 Id.		6	10	7	11
	13	g	3 Id.		8	11	9	12
18	14	A	Pr. Id.		10	12	11	13
7	15	b	Idus.		12	13	13	14
	16	c	17 Kl. Junij		14	14	15	15
15	17	d	16 Kl.		16	15	17	16
4	18	e	15 Kl.		18	16	19	1 Cor. 1
	19	f	14 Kl.	Dunſtan Archb. of Cant.	20	17	21	2
12	20	g	13 Kl.		22	18	23	3
1	21	A	12 Kl.		24	19	25	4
	22	b	11 Kl.		Ezra 1	20	Ezra 3	5
9	23	c	10 Kl.		4	21	5	6
	24	d	9 Kl.		6	22	7	7
17	25	e	8 Kl.		9	23	Nehe. 1	8
6	26	f	7 Kl.	Auguſt. firſt Archb. of Cant.	Neh. 2	24	4	9
	27	g	6 Kl.	Ven. Bede Presbyter.	5	25	6	10
14	28	A	5 Kl.		8	26	9	11
3	29	b	4 Kl.	CHARLES II. Nat. & Ret.	10	27	13	12
	30	c	3 Kl.		Eſther 1	28	Eſther 2	13
14	31	d	Pr. Kl.		3	Mark 1	4	14

The Kalendar.

JUNE hath xxx. Days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	e	Kalend.	Nicomede Rom. Pr. & M.	Eſther 5	Mark 2	Eſther 6	1 Cor. 15
9	2	f	4 No.		7	3	8	16
8	3	g	3 No.		9	4	Job 1	2 Cor. 1
16	4	A	Pr. No.		Job 2	5	3	2
5	5	b	Nonæ.	Boniface B. of Mentz, & M.	4	6	5	3
	6	c	8 Id.		6	7	7	4
13	7	d	7 Id.		8	8	9	5
2	8	e	6 Id.		10	9	11	6
	9	f	5 Id.		12	10	13	7
10	10	g	4 Id.		14	11	15	8
	11	A	3 Id.	S. Barnabas Apoſt. & M.				
18	12	b	Pr. Id.		16	12	17, 18	9
7	13	c	Idus.		19	13	20	10
	14	d	18 Kl. Julij		21	14	22	11
5	15	e	17 Kl.		23	15	24, 25	12
4	16	f	16 Kl.		26, 27	16	28	13
	17	g	15 Kl.	S. Alban Martyr.	29	Luke 1	30	Galat. 1
2	18	A	14 Kl.		31	2	32	2
1	19	b	13 Kl.	(Weſt Sax.	33	3	34	3
	20	c	12 Kl.	Tranſl. of Edward K. of the	35	4	36	4
9	21	d	11 Kl.		37	5	38	5
	22	e	10 Kl.		39	6	40	6
7	23	f	9 Kl.	Faſt.	41	7	42	Epheſ. 1
6	24	g	8 Kl.	Nativity of S. John Baptiſt.				
	25	A	7 Kl.		Prov. 1	8	Prov. 2	2
4	26	b	6 Kl.		3	9	4	3
3	27	c	5 Kl.		5	10	6	4
	28	d	4 Kl.	Faſt.	7	11	8	5
1	29	e	3 Kl.	S. Peter Apoſtle & Martyr.				
	30	f	Pr. Kl.		9	12	10	6

JULY

The Kalendar.

JULY hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
9	1	g	Kalend.		Prov. 11	Luke 13	Prov. 12	Philip. 1
8	2	A	6 No.	Viſitat. of the Bl. V. Mary.	13	14	14	2
	3	b	5 No.		15	15	16	3
6	4	c	4 No.	Tranſl. of S. Martin. B. & C.	17	16	18	4
5	5	d	3 No.		19	17	20	Coloſ. 1
	6	e	Pr. No.		21	18	22	2
3	7	f	Nonæ.		23	19	24	3
2	8	g	8 Id.		25	20	26	4
	9	A	7 Id.		27	21	28	1 Theſ. 1
10	10	b	6 Id.		29	22	31	2
	11	c	5 Id.		Eccleſ. 1	23	Eccleſ. 2	3
8	12	d	4 Id.		3	24	4	4
7	13	e	3 Id.		5	John 1	6	5
	14	f	Pr. Id.		7	2	8	2 Theſ. 1
5	15	g	Idus.	Swithun, B. Winch. Tranſl.	9	3	10	2
4	16	A	17 Kl. Aug.		11	4	12	3
	17	b	16 Kl.		Jerem. 1	5	Jerem. 2	1 Tim. 1
2	18	c	15 Kl.		3	6	4	2, 3
1	19	d	14 Kl.		5	7	6	4
	20	e	13 Kl.	Margaret, V. & M. Antioch.	7	8	8	5
9	21	f	12 Kl.	S. Mary Magdalen.	9	9	10	6
	22	g	11 Kl.		11	10	12	2 Tim. 1
7	23	A	10 Kl.		13	11	14	2
6	24	b	9 Kl.	Faſt.	15	12	16	3
	25	c	8 Kl.	S. James Apoſtle & Martyr.		13		4
3	26	d	7 Kl.	S. Anne, Mother to the Bl.	17	14	18	Titus 1
3	27	e	6 Kl.	(Virg. Mary.	19	15	20	2, 3
	28	f	5 Kl.		21	16	22	Philem.
1	29	g	4 Kl.		23	17	24	Hebr. 1
	30	A	3 Kl.		25	18	26	2
19	31	b	Pr. Kl.		27	19	28	3

AUGUST

The Kalendar.

AUGUST hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
8	1	c	Kalend.	Lammas day.	Jere. 29	John 20	Jere. 30	Hebr. 4
16	2	d	4 No.		31	21	32	5
5	3	e	3 No.	"	33	Acts 1	34	6
	4	f	Pr. No.		35	2	36	7
13	5	g	Nonæ.		37	3	38	8
2	6	A	8 Id.	Transfigur. of our Lord.	39	4	40	9
	7	b	7 Id.	Name of Jeſus.	41	5	42	10
10	8	c	6 Id.		43	6	44	11
	9	d	5 Id.		45, 46	7	47	12
18	10	e	4 Id.	S. Laur. Archd. of R. & M.	48	8	49	13
7	11	f	3 Id.		50	9	51	James 1
	12	g	Pr. Id.		52	10	Lam. 1	2
15	13	A	Idus.		Lam. 2	11	3	3
4	14	b	19 Kl. Sept.		4	12	5	4
	15	c	18 Kl.		Ezek. 2	13	Ezek. 3	5
12	16	d	17 Kl.		6	14	7	1 Pet. 1
1	17	e	16 Kl.		13	15	14	2
	18	f	15 Kl.		18	16	33	3
9	19	g	14 Kl.		34	17	Dan. 1	4
	20	A	13 Kl.		Dan. 2	18	3	5
17	21	b	12 Kl.		4	19	5	2 Pet. 1
6	22	c	11 Kl.		6	20	7	2
	23	d	10 Kl.	Faſt.	8	21	9	3
14	24	e	9 Kl.	S. Bartholomew Ap. & M.		22		1 John 1
3	25	f	8 Kl.		10	23	11	2
	26	g	7 Kl.		12	24	Hoſea 1	3
11	27	A	6 Kl.		Hoſ. 2,3	25	4	4
	28	b	5 Kl.	S. Auguſt. B. of Hippo. C.D.	5, 6	26	7	5
19	29	c	4 Kl.	Beheading of S. John Bapt.	8	27	9	2, 3 Joh.
8	30	d	3 Kl.		10	28	11	Jude
	31	e	Pr. Kl.		12	Matth. 1	13	Rom. 1

SEPTEMBER

The Kalendar.

SEPTEMBER hath xxx. Days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
16	1	f	Kalend.	Giles, Abbot and Confeſſ.	Hoſ. 14	Matth. 2	Joel 1	Rom. 2
5	2	g	4 No.		Joel 2	3	3	3
	3	A	3 No.		Amos 1	4	Amos 2	4
13	4	b	Pr. No.		3	5	4	5
2	5	c	Nonæ.		5	6	6	6
	6	d	8 Id.		7	7	8	7
10	7	e	7 Id.	Enurchus Biſh. of Orleans.	9	8	Obadiah.	8
	8	f	6 Id.	Nativity of the B.V.Mary.	Jonah 1	9	Jon. 2, 3	9
18	9	g	5 Id.		4	10	Mich. 1	10
7	10	A	4 Id.		Mich. 2	11	3	11
	11	b	3 Id.		4	12	5	12
15	12	c	Pr. Id.		6	13	7	13
4	13	d	Idus.		Nah. 1	14	Nah. 2	14
	14	e	18 Kl. Octo.	Holy-Croſs day.	3	15	Hab. 1	15
12	15	f	17 Kl.		Hab. 2	16	3	16
1	16	g	16 Kl.		Zeph. 1	17	Zeph. 2	1 Cor. 1
	17	A	15 Kl.	Lambert. Biſh. and Mart.	3	18	Hagg. 1	2
9	18	b	14 Kl.		Hagg. 2	19	Zech. 1	3
	19	c	13 Kl.		Zech. 2, 3	20	4, 5	4
17	20	d	12 Kl.	Faſt.	6	21	7	5
6	21	e	11 Kl.	S. Matthew. Ap. Evan. & M.		22		6
	22	f	10 Kl.		8	23	9	7
14	23	g	9 Kl.		10	24	11	8
3	24	A	8 Kl.		12	25	13	9
	25	b	7 Kl.		14	26	Mal. 1	10
11	26	c	6 Kl.	S. Cyprian, Archb. of Carth.	Mal. 2	27	3	11
19	27	d	5 Kl.	(& Mart.	4	28	Tob. 1	12
	28	e	4 Kl.		Tobit 2	Mark 1	3	13
8	29	f	3 Kl.	S. Michael, and all Angels.		2		14
	30	g	Pr. Kl.	S. Jerom, Pr. Conf. & Doct.	4	3	6	15

The Kalendar.

OCTOBER hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
16	1	g	Kalend.	Remigius Biſh. of Rhemes.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
5	2	b	6 No.		9	5	10	2 Cor. 1
13	3	c	5 No.		11	6	12	2
2	4	d	4 No.		13	7	14	3
	5	e	3 No.		Judeth 1	8	Judeth 2	4
10	6	f	Pr. No.	Faith, Virgin and Martyr.	3	9	4	5
	7	g	Nonæ.		5	10	6	6
18	8	g	8 Id.		7	11	8	7
7	9	b	7 Id.	S. Denys Areop. B. & M.	9	12	10	8
	10	c	6 Id.		11	13	12	9
15	11	d	5 Id.		13	14	14	10
4	12	e	4 Id.		15	15	16	11
	13	f	3 Id.	Tranſl. of K. Edward Conf.	Wiſd. 1	16	Wiſd. 2	12
12	14	g	Pr. Id.		3	Lu. 1. to 39	4	13
1	15	g	Idus.		5	1. 39	6	Galat. 1
	16	b	17 Kl. Nov.		7	2	8	2
9	17	c	16 Kl.	Etheldred Virg.	9	3	10	3
	18	d	15 Kl.	S. Luke Evangeliſt.		4		4
17	19	e	14 Kl.		11	5	12	5
6	20	f	13 Kl.		13	6	14	6
	21	g	12 Kl.		15	7	16	Epheſ. 1
14	22	g	11 Kl.		17	8	18	2
3	23	b	10 Kl.		19	9	Ecclus 1	3
	24	c	9 Kl.		Ecclus 2	10	3	4
11	25	d	8 Kl.	Criſpin Mart.	4	11	5	5
	26	e	7 Kl.		6	12	7	6
19	27	f	6 Kl.	Faſt.	8	13	9	Phil. 1
8	28	g	5 Kl.	S. Simon & S. Jude A. & M.		14		2
	29	g	4 Kl.		10	15	11	3
16	30	b	3 Kl.		12	16	13	4
5	31	c	Pr. Kl.	Faſt.	14	17	15	Col. 1

NOVEMBER

The Kalendar.

NOVEMBER hath xxx. Days.

The Moon hath xxix.

				MORNING Prayer.		EVENING Prayer.	
	1	d	Kalend. All Saints day.	1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
13	2	e	4 No.	Ecclus 16	Luke 18	Eccclus 17	Coloſ. 2
2	3	f	3 No.	18	19	19	3
	4	g	Pr. No.	20	20	21	4
10	5	A	Nonæ. Papiſts Conſpiracy.	22	21	23	1 Theſ. 1
	6	b	8 Id. Leonard Confeſſor.	24	22	(a) 25	2
18	7	c	7 Id.	27	23	28	3
7	8	d	6 Id.	29	24	(b) 30	4
	9	e	5 Id.	31	John 1	32	5
15	10	f	4 Id.	33	2	34	2 Theſ. 1
4	11	g	3 Id. S. Martin Biſh. and Confeſſ.	35	3	36	2
	12	A	Pr. Id.	37	4	38	3
12	13	b	Idus. Britius Biſhop.	39	5	40	1 Tim. 1
1	14	c	18 Kl. Dec.	41	6	42	2, 3
	15	d	17 Kl. Machutus Biſhop.	43	7	44	4
9	16	e	16 Kl.	45	8	(c) 46	5
	17	f	15 Kl. Hugh Biſhop of Lincoln.	47	9	48	6
17	18	g	14 Kl.	49	10	50	2 Tim. 1
6	19	A	13 Kl.	51	11	Baruch 1	2
	20	b	12 Kl. Edmund King and Martyr.	Baruch 2	12	3	3
14	21	c	11 Kl.	4	13	5	4
3	22	d	10 Kl. Cecilia Virgin and Martyr.	6	14	Hiſtory of Suſanna	Titus 1
	23	e	9 Kl. S. Clement I. B. of R. & M.	Bell and the Dragon.	15	Iſaiah 1	2, 3
11	24	f	8 Kl.	Iſaiah 2	16	3	Philem.
19	25	g	7 Kl. Catherine Virgin and Mart.	4	17	5	Hebr. 1
	26	A	6 Kl.	6	18	7	2
8	27	b	5 Kl.	8	19	9	3
	28	c	4 Kl.	10	20	11	4
16	29	d	3 Kl. Faſt.	12	21	13	5
5	30	e	Pr. Kl. S. Andrew Apoſt. & Mart.		Acts 1		6

Note, that (a) Ecclus 25. is to be read onely to verſ. 13. and (b) Ecclus 30. onely to verſ. 18. and (c) Ecclus 46. onely to verſ. 20.

DECEMBER

The Kalendar.

DECEMBER hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	f	Kalend.		Iſai. 14.	Acts 2.	Iſai. 15.	Hebr. 7.
13	2	g	4 No.		16	3	17	8
☽	3	♀	3 No.		18	4	19	9
10	4	b	Pr. No.		20, 21	5	22	10
	5	c	Nonæ.		23	6	24	11
18	6	d	8 Id.	Nicolas B. of Myra in Lycia.	25	7. to v. 30	26	12
7	7	e	7 Id.		27	7. 30	28	13
	8	f	6 Id.	Concept. of the B. V. Mary.	29	8	30	James 1.
15	9	g	5 Id.		31	9	32	2
4	10	♀	4 Id.		33	10	34	3
	11	b	3 Id.		35	11	36	4
12	12	c	Pr. Id.		37	12	38	5
1	13	d	Idus	Lucy, Virgin and Martyr.	39	13	40	1 Pet. 1.
	14	e	19 Kl. Jan.		41	14	42	2
9	15	f	18 Kl.		43	15	44	3
	16	g	17 Kl.	O Sapientia.	45	16	46	4
17	17	♀	16 Kl.		47	17	48	5
6	18	b	15 Kl.		49	18	50	2 Pet. 1.
	19	c	14 Kl.		51	19	52	2
14	20	d	13 Kl.	Faſt.	53	20	54	3
3	21	e	12 Kl.	S. Thomas Apoſtle & Mart.		21		1 John 1.
	22	f	11 Kl.		55	22	56	2
11	23	g	10 Kl.		57	23	58	3
	24	♀	9 Kl.	Faſt.	59	24	60	4
19	25	b	8 Kl.	Chriſtmas day.				
8	26	c	7 Kl.	S. Stephen the firſt Martyr.				
	27	d	6 Kl.	S John Apoſtle & Evang.				
16	28	e	5 Kl.	Innocents day.		25		5
5	29	f	4 Kl.		61	26	62	2 John.
	30	g	3 Kl.		63	27	64	3 John.
13	31	♀	Pr. Kl.	Silveſter Biſhop of Rome.	65	28	66	Jude.

TABLES

TABLES and RULES for the Moveable and Immoveable Feasts;

Together with the Days of Fasting and Abstinence, through the whole year.

RULES to know when the Moveable Feasts and Holy-days begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter*-day is the Sunday after.

Advent-Sunday is always the neareſt Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima*	Sunday is	Nine / Eight / Seven / Six	weeks before *Easter*.
Rogation-Sunday, *Ascension*-day, *Whitsunday*, *Trinity*-Sunday	is	Five weeks / Forty days / Seven weeks / Eight weeks	after *Easter*.

A Table of all the Feasts that are to be observed in the Church of *England* through the year.

ALl Sundays in the year.

The days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of St. *Paul*.
- The Purification of the Blessed Virgin.
- St. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- St. *Mark* the Evangelist.
- St. *Philip* and St. *Jacob* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- St. *Barnabas*.
- The Nativity of St. *John Baptist*.
- St. *Peter* the Apostle.

Monday and Tuesday in *Easter*-week.

The days of the Feasts of

- St. *James* the Apostle.
- St. *Bartholomew* the Apostle.
- St. *Matthew* the Apostle.
- St. *Michael* and all Angels.
- St. *Luke* the Evangelist.
- St. *Simon* and St. *Jude* the Apostles.
- All Saints.
- St. *Andrew* the Apostle.
- St. *Thomas* the Apostle.
- The Nativity of our Lord.
- St. *Stephen* the Martyr.
- St. *John* the Evangelist.
- The Holy Innocents.

Monday and Tuesday in *Whitsun*-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- St. *Matthias*.

The Evens or Vigils before.

- St. *John Baptist*.
- St. *Peter*.
- St. *James*.
- St. *Bartholomew*.
- St. *Matthew*.
- St. *Simon* and St. *Jude*.
- St. *Andrew*.
- St. *Thomas*.
- All Saints.

Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. THe Forty days of Lent.

II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after
- the First Sunday in Lent.
- The Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas*-day.

Certain Solemn days, for which particular Services are appointed.

1. THe Fifth day of *November*, being the day of the Papists Conspiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A TABLE of the Moveable Feasts calculated for Fourty Years.

The year of our LORD.	The Golden Number.	The Epact.	The Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter-day.	Rogation-Sunday.	Ascension-day.	Whitsunday.	Sundays after Trinity.	Advent-Sunday
1661	9	9	F	4	Febr. 10	Febr. 27	April 14	May 19	May 23	June 2	24	Dec. 1
1662	10	20	E	2	Jan. 26	12	Mar. 30	4	8	May 18	26	Nov. 30
1663	11	1	D	5	Febr. 15	March 4	April 19	24	28	June 7	23	29
1664	12	12	CB	4	7	Febr. 24	10	15	19	May 29	24	27
1665	13	23	A	2	Jan. 22	8	Mar. 26	April 30	4	14	27	Dec. 3
1666	14	4	G	5	Febr. 11	28	April 15	May 20	24	June 3	24	2
1667	15	15	F	3	3	20	7	12	16	May 2[illegible]	25	1
1668	16	26	ED	1	Jan. 19	5	Mar. 22	April 26	April 30	10	27	Nov. 29
1669	17	7	C	4	Febr. 7	24	April 11	May 16	May 20	30	24	28
1670	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671	19	29	A	6	Febr. 19	March 8	23	28	June 1	June 11	23	Dec. 3
1672	1	11	GF	4	4	Febr. 21	7	12	May 16	May 26	25	1
1673	2	22	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1674	3	3	D	5	Febr. 15	March 4	April 19	24	28	June 7	23	29
1675	4	14	C	3	Jan. 31	Febr. 17	4	9	13	May 23	25	28
1676	5	25	BA	2	23	9	Mar. 26	April 30	4	14	27	Dec. 3
1677	6	6	G	5	Febr. 11	28	April 15	May 20	24	June 3	24	2
1678	7	17	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1679	8	28	E	5	Febr. 16	March 5	April 20	25	29	June 8	23	Nov. 30
1680	9	9	DC	4	8	Febr. 25	11	16	20	May 30	24	28
1681	10	20	B	3	Jan. 30	16	3	8	12	22	25	27
1682	11	1	A	5	Febr. 12	March 1	16	21	25	June 4	24	Dec. 3
1683	12	12	G	4	4	Febr. 21	8	13	17	May 27	25	2
1684	13	23	FE	2	Jan. 27	13	Mar. 30	4	8	18	26	Nov. 30
1685	14	4	D	5	Febr. 15	March 4	April 19	24	28	June 7	23	29
1686	15	15	C	3	Jan. 31	Febr. 17	4	9	13	May 23	25	28
1687	16	26	B	2	23	9	Mar. 27	1	5	15	26	27
1688	17	7	AG	5	Febr. 12	March 1	April 15	20	24	June 3	24	Dec. 2
1689	18	18	F	2	Jan. 27	Febr. 13	Mar. 31	5	9	May 19	26	1
1690	19	29	E	5	Febr. 16	March 5	April 20	25	29	June 8	23	Nov. 30
1691	1	11	D	4	8	Febr. 25	12	17	21	May 31	24	29
1792	2	22	CB	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1693	3	3	A	5	Febr. 12	March 1	April 16	21	25	June 4	24	Dec. 3
1694	4	14	G	4	4	Febr. 21	8	13	17	May 27	25	2
1695	5	25	F	1	Jan. 20	6	Mar. 24	April 28	2	12	27	1
1696	6	6	ED	4	Febr. 9	26	April 12	May 17	21	31	24	Nov. 29
1697	7	17	C	3	Jan. 31	17	4	9	13	23	25	28
1698	8	28	B	6	Febr. 20	March 9	24	29	June 2	June 12	22	27
1699	9	9	A	4	5	Febr. 22	9	14	May 18	May 28	25	Dec. 3.
1700	10	20	GF	3	Jan. 28	14	Mar. 31	5	9	19	26	1

Note that the Supputation of the year of our Lord in the Church of *England* beginneth the Five and twentieth day of *March*.

¶ To

¶ To find *Eaſter* for ever.

The Golden Number.	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IV	April 9	3	4	5	6	7	8
V	Mar. 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	Mar. 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	Mar. 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	Mar. 26	27	28	29	30	31	25
XIV	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	Mar. 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	Mar. 30	31	April 1
XIX	April 23	24	18	19	20	21	22

¶ When ye have found the Sunday-Letter in the uppermoſt Line, guide your eye downward from the ſame, till ye come right over againſt the Prime; and there is ſhewed both what Moneth, and what day of the Moneth *Eaſter* falleth that year. But note, that the name of the Moneth is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables, by deſcent, but collateral.

The

Morning Prayer.

Dan. 9. 9, 10. To the Lord our God belong mercies, and forgiveneſs, though We have rebelled againſt him: neither have We obeyed the voice of the Lord our God, to Walk in his laws Which he ſet before us.

Jer. 10. 24. O Lord, correct me, but With judgment; not in thine anger, leſt thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the Kingdom of Heaven is at hand.

S. Luk. 15. 18, 19. I Will ariſe and go to my Father, and Will ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more Worthy to be called thy ſon.

Pſal. 143. 2. Enter not into judgment With thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified.

1 S. John 1. 8, 9. If We ſay that We have no ſin, We deceive our ſelves, and the truth is not in us. But, if We confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

Early beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that We ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them With an humble, lowly, penitent, and obedient heart, to the end, that We may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although We ought at all times humbly to acknowledge our ſins before God, yet ought We moſt chiefly ſo to do, When We aſſemble, and meet together, to render thanks for the great benefits that We have received at his hands, to ſet forth his moſt Worthy praiſe, to hear his moſt holy Word, and to ask thoſe things Which are requiſite and neceſſary, as Well for the body as the ſoul. Wherefore I pray, and beſeech you as many as are here preſent, to accompany me With a pure heart, and humble voice unto the throne of the heavenly grace, ſaying after me.

Morning Prayer.

¶ A general Confeſsion to be ſaid of the whole Congregation after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ The Abſolution or Remiſsion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, Who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which We do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ The people ſhall anſwer here, and at the end of all other Prayers,

Amen.

Morning Prayer.

¶ Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here, all ſtanding up, the Prieſt ſhall ſay,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ Then

Morning Prayer.

¶ Then ſhall be ſaid, or ſung this Pſalm following: Except on Eaſter day, upon which another Anthem is appointed: and on the Nineteenth day of every moneth it is not to be read here, but in the ordinary courſe of the Pſalms.

Venite, exultemus Domino. Pſal. 95.

COme, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence With thankſgiving: and ſhew our ſelves glad in him with Pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and We are the people of his paſture, and the ſheep of his hand.

To day if ye Will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the Wilderneſs;

When your Fathers tempted me: proved me, and ſaw my Works.

Fourty years long Was I grieved With this generation, and ſaid: It is a people that do err in their hearts, for they have not knoWn my Ways.

Unto Whom I ſWare in my Wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it Was in the beginning, is noW, and ever ſhall be: World Without end. Amen.

Morning Prayer.

¶ Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc dimittis*, ſhall be repeated,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that day) He that readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid, or ſung in Engliſh the Hymn, called *Te Deum laudamus*, daily throughout the year.

¶ Note that before every Leſſon the Miniſter ſhall ſay, *Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter, of ſuch a Book:* And after every Leſſon, *Here endeth the Firſt, or the Second Leſſon.*

Te Deum laudamus.

WE praiſe thee, O God: We acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven, and Earth are full of the Majeſty: of thy Glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The Holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and onely Son;

Alſo

Also the Holy Ghost: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhor the Virgins Womb.
When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God: in the Glory of the Father.
We believe that thou shalt come: to be our Judge.
We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious bloud.
Make them to be numbred with thy Saints: in glory everlasting.
O Lord, save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnifie thee;
And we worship thy Name: ever world without end.
Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let thy mercy lighten upon us: as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.

¶ Or this Canticle, *Benedicite, omnia opera Domini.*

O All ye Works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Heavens, bless ye the Lord: praise him, and magnifie him for ever.
O ye Waters, that be above the Firmament, bless ye the Lord: praise him, and magnifie him for ever.
O all ye Powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.
O ye Sun, and Moon, bless ye the Lord: praise him, and magnifie him for ever.

O ye Stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye Showrs, and Dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnifie him for ever.

O ye Fire, and Heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winter, and Summer, bless ye the Lord: praise him, and magnifie him for ever.

O ye Dews, and Frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye Frost, and Cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye Ice, and Snow, bless ye the Lord: praise him, and magnifie him for ever.

O ye Nights, and Days, bless ye the Lord: praise him, and magnifie him for ever.

O ye Light, and Darkness, bless ye the Lord: praise him, and magnifie him for ever.

O ye Lightnings, and Clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountains, and Hills, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Green things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.

O ye Wells, bless ye the Lord: praise him, and magnifie him for ever.

O ye Seas, and Flouds, bless ye the Lord: praise him, and magnifie him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Fowls of the air, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Beasts, and Cattel, bless ye the Lord: praise him, and magnifie him for ever.

O ye Children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

Morning Prayer.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Spirits, and Souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy, and humble Men of heart, bless ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; Except when that shall happen to be read in the Chapter for the day, or for the Gospel on St. *John Baptists* day.

BLessed be the Lord God of Israel: for he hath visited, and redeemed his people; *Benedictus.* S. Luke j. 68.

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That We being delivered out of the hand of our enemies: might serve him without fear;

In holiness, and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To

Morning Prayer.

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm, *Jubilate Deo.*

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be sung, or said the Apostles Creed, by the Minister, and the people standing: Except onely such days as the Creed of St. *Athanasius* is appointed to be read.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third

third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

℣ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Morning Prayer.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then ſhall follow three Collects; The firſt of the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.

¶ The ſecond Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The

Morning Prayer.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ In Quires, and places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then onely the two last are to be read, as they are there placed.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, Who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

Morning Prayer.

¶ A Prayer for the Royal Family.

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the Clergy and People.

ALmighty and everlaſting God, who alone worketh great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. Amen.

¶ A Prayer of St. *Chryſoſtom*.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

2 Cor. xiij. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the year.

THE

THE ORDER FOR Evening Prayer,

Daily throughout the Year.

¶ At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

When the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive. Ezek. 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. Pſal. 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. Pſal. 51. 9.

The Sacrifices of God are a broken ſpirit: a broken, and a contrite heart, O God, thou wilt not deſpiſe. Pſal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Joel 2. 13.

Evening Prayer.

Dan. 9. 9, 10. To the Lord our God belong mercies, and forgivenesses, though We have rebelled against him: neither have We obeyed the voice of the Lord our God, to Walk in his laws Which he set before us.

Jer. 10. 24. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the Kingdom of Heaven is at hand.

S. Luk. 15. 18, 19. I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Psal. 143. 2. Enter not into judgment With thy servant, O Lord; for in thy sight shall no man living be justified.

1 S. John 1. 8, 9. If We say that We have no sin, We deceive our selves, and the truth is not in us. But, if We confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that We should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end, that We may obtain forgiveness of the same by his infinite goodness and mercy. And although We ought at all times humbly to acknowledge our sins before God, yet ought We most chiefly so to do, When We assemble, and meet together, to render thanks for the great benefits that We have received at his hands, to set forth his most Worthy praise, to hear his most holy Word, and to ask those things Which are requisite and necessary, as Well for the body as the soul. Wherefore I pray, and beseech you as many as are here present, to accompany me With a pure heart, and humble voice unto the throne of the heavenly grace, saying after me.

Evening Prayer.

¶ A general Confeſsion to be ſaid of the whole Congregation after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy Ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which We ought to have done; And We have done thoſe things Which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, Which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That We may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ The Abſolution or Remiſsion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him Which We do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt We may come to his eternal joy, through Jeſus Chriſt our Lord. Amen.

Evening Prayer.

¶ Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here, all ſtanding up, the Prieſt ſhall ſay,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ Then

Evening Prayer.

¶ Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that, *Magnificat* (or the Song of the bleſſed Virgin *Mary*) in Engliſh as followeth.

Magnificat. S. Luke 1.46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Or elſe this Pſalm; Except it be on the nineteenth day of the moneth, when it is read in the ordinary courſe of the Pſalms.

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew

Evening Prayer.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round World, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the World: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed: And after that, *Nunc dimittis* (or the Song of *Simeon*) in English, as followeth.

Nunc dimittis. S. Luke 2. 29.

LOrd, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Or this Psalm; Except it be on the Twelfth day of the moneth.

Deus misereatur. Psal. 67.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy Way may be known upon earth: thy saving health among all nations.

Let

Evening Prayer.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the World shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Then shall be said or sung the Apostles Creed by the Minister and the people standing.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgivenes of sins; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

Evening Prayer.

Miniſter.

℣ Let us pray.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

¶ Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.
Anſwer.
And grant us thy ſalvation.
Prieſt.
O Lord, ſave the King.
Anſwer.
And mercifully hear us when we call upon thee.
Prieſt.
Endue thy Miniſters with righteouſneſs.
Anſwer.
And make thy choſen people joyful.
Prieſt.
O Lord, ſave thy people.
Anſwer.
And bleſs thine inheritance.
Prieſt.
Give peace in our time, O Lord.
Anſwer.
Becauſe there is none other that fighteth for us, but onely thou, O God.
Prieſt.
O God, make clean our hearts within us.
Anſwer.
And take not thy holy Spirit from us.

¶ Then

Evening Prayer.

¶ Then ſhall follow three Collects; The firſt of the day; The ſecond for Peace; The third for aid againſt all perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.

¶ The ſecond Collect at Evening Prayer.

O God, from whom all holy deſires, all good counſels, and all juſt workes do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. Amen.

¶ The third Collect for aid againſt all perils.

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son, our Saviour Jeſus Chriſt. Amen.

¶ In Quires, and places where they ſing, here followeth the Anthem.

¶ A Prayer for the Kings Majeſty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, Who doſt from thy throne behold all the dwellers upon earth; moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King CHARLES, and ſo replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. Amen.

¶ A

Evening Prayer.

¶ A Prayer for the Royal Family.

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the Clergy and People.

ALmighty and everlaſting God, who alone worketh great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. Amen.

¶ A Prayer of St. *Chryſoſtom.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

2 Cor. xiij. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the year.

THE

¶ Upon theſe Feaſts; *Chriſtmas*-day, the *Epiphany*, Saint *Matthias*, *Eaſter*-day, *Aſcenſion*-day, *Whitſunday*, Saint *John Baptiſt*, Saint *James*, Saint *Bartholomew*, Saint *Matthew*, Saint *Simon* and Saint *Jude*, Saint *Andrew*, and upon *Trinity*-Sunday, ſhall be ſung or ſaid at Morning Prayer, in ſtead of the Apoſtles Creed, this Confeſsion of our Chriſtian Faith, commonly called, The Creed of Saint *Athanaſius*, by the Miniſter and People ſtanding.

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the perſons: nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the Glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore, that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

S. Athanasius.

Perfect God, and perfect Man: of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Here followeth the Litany or General Supplication, to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays and Fridays, and at other times, when it ſhall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy Wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From

The Litany.

From lightning, and tempest; from plague, pestilence, and famine; from battel, and murder; and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Crosse and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family;

We beseech thee to hear us, good Lord.

That

The Litany.

¶ Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.

OUr Father, Which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

℣ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, Whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils Which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that We thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, We have heard With our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it Was in the beginning, is now, and ever ſhall be: World Without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully

The Litany.

Pitifully behold the ſorrows of our hearts.
Mercifully forgive the ſins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchſafe to hear us, O Chriſt.
Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediatour and Advocate, Jeſus Chriſt our Lord. Amen.

¶ A Prayer of St. *Chryſoſtom*.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this World knowledge of thy truth, and in the World to come life everlaſting. Amen.

2 Cor. xiij. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

Here endeth the Litany.

PRAYERS and THANKSGIVINGS

UPON

SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, We beseech thee, in this our necessity, such moderate rain and showres, that We may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Almighty Lord God, who for the sin of man didst once drown all the World, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although We for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou Wilt send us such weather, as that We may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, We beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which We do now most

most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, now and for ever. Amen.

¶ Or this.

O God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that We who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that We, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

¶ In the time of War and Tumults.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, We humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices, that We, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, Who art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. Amen.

¶ In the time of any common Plague or Sickness.

O Almighty God, who in thy Wrath didst send a plague upon thine own people in the Wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing,

so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

¶ In the Ember weeks, to be said every day, for those that are to be admitted into holy Orders.

ALmighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious bloud of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choise of fit persons to serve in the sacred ministery of thy Church. And to those, which shall be Ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

¶ Or this.

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those, who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

¶ A Prayer for the High Court of Parliament, to be read during their Session.

MOst gracious God, We humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Soveraign, and his Kingdoms; that all

all things may be ſo ordered and ſetled by their endeavours, upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy Whole Church, We humbly beg in the Name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. Amen.

¶ A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.

O God the creator and preſerver of all mankind, We humbly beſeech thee for all ſorts and conditions of men, that thou Wouldeſt be pleaſed to make thy Ways known unto them, thy ſaving health unto all nations. More eſpecially We pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all Who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally We commend to thy fatherly goodneſs all thoſe Who are any Ways afflicted, or diſtreſſed in mind, body, or eſtate, [* eſpecially thoſe for whom our prayers are deſired] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this We beg for Jeſus Chriſt his ſake. Amen.

* This to be ſaid when any deſire the prayers of the congregation.

¶ A Prayer that may be ſaid after any of the former.

O God, Whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions; and though We be tied and bound With the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. Amen.

THANKS-

THANKSGIVINGS.

¶ A general Thanksgiving.

ALmighty God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the World by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And We beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that We may shew forth thy praise, not onely With our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, World Without end. Amen.

* This to be said when any that have been prayed for, desire to return praise.

¶ For Rain.

O God our heavenly Father, Who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it When it Was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ For

Thanksgivings.

¶ For fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ For peace and deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ For restoring publick Peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments,

and

and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

¶ For deliverance from the Plague, or other common Sickness.

O Lord God, Who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation, and now in the midst of judgment remembring mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness, our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith We lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

¶ The

THE
COLLECTS, EPISTLES,
AND
GOSPELS,
To be uſed throughout the Year.

¶ Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.

The firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. Amen.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.

The Epiſtle.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt Rom.xiii.8.

not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkennes, not in chambering and wantonnes, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

The Gospel.

S. Matth. xxi. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God: and cast out all them that sold and bought in the temple,

temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle.

WHatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus: That ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost. Rom. xv. 4.

Advent Sunday iij.

The Gospel.

S. Luk. xxi. 25. AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things, which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

The Epistle.

1 Cor. iv. 1. LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified;

justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel.

NOw when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But What went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is Written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. S. Matth. xi. 2.

The fourth Sunday in Advent.

The Collect.

LOrd, raise up (We pray thee) thy power, and come among us, and With great might succour us; that Whereas through our sins and Wickedness, We are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to Whom With thee and the Holy Ghost be honour and glory, World without end. Amen.

Advent Sunday iv.

The Epistle.

Phil. iv. 4. ✠✠✠✠Ejoyce in the Lord alway, and again I say, ✠ R ✠ Rejoyce. Let your moderation be known unto all men. ✠✠✠✠ The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel.

S. John i. 19. ✠✠✠✠His is the record of John, when the Jews sent ✠ T ✠ Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and ✠✠✠✠ denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The

¶ The NATIVITY of our LORD, or the Birth-day of *CHRIST*, commonly called *Chriſtmas-day*.

The Collect.

ALmighty God, who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that We being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, World without end. Amen.

The Epiſtle.

GOd, Who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, Whom he hath appointed heir of all things, by whom alſo he made the Worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the Word of his power, When he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto Which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I Will be to him a Father, and he ſhall be to me a Son? And again, When he bringeth in the firſt-begotten into the World, he ſaith, And let all the angels of God Worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſcepter of righteouſneſs is the ſcepter of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy Heb. i. 1.

thy God hath anointed thee with the oyl of gladnes above thy fellows. And, Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel.

S. John i. 1. IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darknes, and the darknes comprehended it not. There was a man sent from God, whose name was John. The same came for a witnes, to bear witnes of the light, that all men through him might believe. He was not that light, but was sent to bear witnes of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

S. STEPHEN'S day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our per-

perſecuters, by the example of thy firſt Martyr Saint Stephen, who prayed for his murtherers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our onely Mediatour and Advocate. Amen.

¶ Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.

For the Epiſtle.

STephen being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cryed out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him; and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down and cryed with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep. Act. vii. 55.

The Goſpel.

BEhold, I ſend unto you prophets, and wiſemen, and ſcribes; and ſome of them ye ſhall kill and crucifie; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous bloud ſhed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord. S. Matth. xxiii. 34.

S. John

S. John.

S. John the Evangeliſts day.

The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. John i. 1. THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (For the life was manifeſted, and we have ſeen it, and bear Witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us.

The

Innocents.

The Goſpel.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe that even the world it ſelf could not contain the books that ſhould be written. S. John xxi. 19.

The Innocents day.

The Collect.

ALmighty God, Who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their deaths; mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, We may glorifie thy holy Name, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they ſung as it were a new ſong before the throne, and before Rev. xiv. 1.

before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel.

S.Matth. ii. 13. THe angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ,

Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The Epistle.

NOw I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutours and governours, until the time appointed of the Father. Even so We, When We were children, Were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the law, to redeem them that were under the law, that We might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal. iv. 1.

The Gospel.

THe birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But While he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy Wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled Which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, Which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his Wife: And knew her not till she had brought forth her first-born Son; and he called his name Jesus. S. Matth. i. 18.

Circumcision.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

Rom. iv. 8. BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision onely, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision, to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The

Epiphany.

The Gospel.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. S. Luke ii. 15.

¶ The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle.

FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) Ephes. iii. 1.

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, What is the fellowship of the mystery, Which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness, and access with confidence by the faith of him.

The Gospel.

S. Matth. ii. 1.

When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews: for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw

saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoyced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so We being many are one body in Christ, and every one members one of another. Rom.xii.1. 6.

The Gospel.

S. Luk. ii. 41. NOw his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. xii. 6. HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth,

exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoycing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine: Jesus saith unto her, Woman, What have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him. S. John ii. 1.

The

Epiph. Sunday v.

The Gospel.

S.Mat. viij. 23. AND when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have We to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befalln to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, We beseech thee to keep thy Church and household continually in thy true religion, that they Who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The

Epiph. Sunday vj.

The Epistle.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindnes, humblenes of mind, meeknes, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectnes. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him. Col. iii. 12.

The Gospel.

THe kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the houlholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. S. Matth. xiij. 24.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie

rifie our ſelves, even as he is pure; that When he ſhall appear again With poWer and great glory, We may be made like unto him in his eternal and glorious kingdom, Where With thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God World Without end. Amen.

The Epiſtle.

1 S.Joh. iii. 1. BEhold, What manner of love the Father hath beſtoWed upon us, that We ſhould be called the ſons of God: therefore the World knoWeth us not, becauſe it kneW him not. Beloved, noW are We the ſons of God, and it doth not yet appear What We ſhall be: but We knoW that When he ſhall appear, We ſhall be like him; for We ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the laW: for ſin is the tranſgreſſion of the laW. And ye knoW that he Was manifeſted to take aWay our ſins; and in him is no ſin. Whoſoever abideth in him ſinneth not: Whoſoever ſinneth hath not ſeen him, neither knoWn him. Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God Was manifeſted, that he might deſtroy the Works of the devil.

The Goſpel.

S. Matth. xxiv. 22. THen if any man ſhall ſay unto you, Lo, here is Chriſt, or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhoW great ſigns and Wonders; inſomuch that (if it Were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the Weſt: ſo ſhall alſo the coming of the Son of man be. For Whereſoever the carcaſe is, there Will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and

and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

LOrd, we beſeech thee favourably to hear the prayers of thy people, that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. Amen.

The Epiſtle.

NOw ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away. 1 Cor. ix. 24.

The Goſpel.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtand- S. Mat. xx. 1.

ing idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant, that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. Amen.

The

Sexageſima.

The Epiſtle.

WE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I fourty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not. 2 Cor. xi. 19.

The Goſpel.

WHen much people were gathered together, and were come to him out of every city, he ſpake by a parable; A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, S. Luk. viii. 4.

and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee: Grant this for thine onely Son Jesus Christs sake. Amen.

The Epistle.

1 Cor. xiii. 1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body

body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we prophecie in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel.

THen Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on: And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: And hearing the multitude paſs by, he asked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood & commanded him to be brought unto him: and when he was come near,

S. Luke xviij. 31.

he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle.

Joel ij. 12. TUrn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The

Lent Sunday j.

The Gospel.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. S. Matth. vi. 16.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, We may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. Amen.

The Epistle.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, 2 Cor. vi. 1.

kindnels, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſnels on the right hand, and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel.

S.Mat.iv.1 THen was Jeſus led up of the ſpirit into the wildernels, to be tempted of the devil. And when he had faſted fourty days and fourty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceédeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceéding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The

Lent Sunday ij.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, Who ſeeſt that We have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that We may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

I Theſ. iv. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as We alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, Who hath alſo given unto us his holy Spirit.

The Goſpel.

S. Matth. xv. 21.

JEſus Went thence, and departed into the coaſts of Tyre and Sidon. And behold, a Woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt

loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Epheſ. v. 1. BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them. For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things

that

that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sléepest, and arise from the dead, and Christ shall give thee light.

The Gospel.

IESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondred. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand: because ye say that I cast out devils through Beelzebub. And if I by Belzebub cast out devils, by whom do your sons cast them out: therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, séeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it. S. Luke xj. 14.

The

Lent Sunday iv.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle.

Gal. iv. 21. TEll me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many moe children then she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel.

S. Joh. vi. 1. JEsus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews,

was

was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall We buy bread, that these may eat? (And this he said to prove him; for he himself knew What he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but What are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets With the fragments of the five barley-loaves, Which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the World.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle.

CHrist being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made With hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth Heb. ix. 11.

ſieth to the purifying of the fleſh; how much more ſhall the bloud of Chriſt, Who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead Works to ſerve the living God: And for this cauſe he is the Mediatour of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

The Goſpel.

S. John viij. 46. ✠✠✠✠Jeſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, Why do ye not believe me? He that is of God, heareth Gods words: ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh and judgeth. Verily verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead: and the prophets are dead: Whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God: yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying. Your father Abraham rejoyced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The

Sunday before Easter.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle.

LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ij. 5.

The Gospel.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. S. Matth. xxvij. 1.

self. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person:

son: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crosse. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the crosse. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the crosse, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto

the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vineger, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle.

Isai. lxiij. 1. WHo is this that cometh from Edom, with dyed garments from Bozrah: this that is glorious in his apparel, travelling in the greatness of his strength: I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat: I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention

mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his holy spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep, as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to erre from thy Ways? and hardned our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them, they were not called by thy Name.

Munday before Easter.

The Gospel.

S.Mar. xiv. 1. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a Woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, Why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared; there make ready for us. And his disciples went forth, and came into the city, and found as he said unto them: and they made ready the passover. And in the evening he cometh with the twelve.

And

Munday before Easter.

And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my bloud of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye

enter

enter into temptation: The ſpirit truly is ready, but the fleſh is Weak. And again he went aWay, and prayed, and ſpake the ſame Woꝛds. And When he returned, he found them aſleep again, (foꝛ their eyes Were heavy) neither Wiſt they What to anſWer him. And he cometh the third time, and ſaith unto them, Sleep on noW, and take your reſt: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately, While he yet ſpake, cometh Judas, one of the tWelve, and With him a great multitude With ſWoꝛds and ſtaves, from the chief Pꝛieſts, and the Scribes, and the Elders. And he that betrayed him, had giben them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him aWay ſafely. And as ſoon as he Was come, he goeth ſtraightWay to him, and ſaith, Maſter, maſter, and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by, dꝛeW a ſWoꝛd, and ſmote a ſeꝛvant of the high Pꝛieſt, and cut off his eaꝛ. And Jeſus anſWered, and ſaid unto them, Aꝛe ye come out as againſt a thief, With ſWoꝛds and With ſtaves, to take me? I Was daily With you in the temple, teaching, and ye took me not: but the Scriptures muſt be fulfilled. And they all foꝛſook him, and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jeſus aWay to the high Pꝛieſt, and With him Were aſſembled all the chief Pꝛieſts, and the Elders, and the Scribes; and Peter followed him afaꝛ off, eben into the palace of the high Pꝛieſt: and he ſat With the ſeꝛvants, and Warmed himſelf at the fiꝛe. And the chief Pꝛieſts, and all the councel ſought foꝛ Witneſs againſt Jeſus to put him to death, and found none. Foꝛ many bare falſe Witneſs againſt him, but their Witneſs agreed not together. And there aroſe certain, and bare falſe Witneſs againſt him, ſaying, We heard him ſay, I Will deſtroy this temple that is made With hands, and Within thꝛee days I Will build another made Without hands. But neither ſo did their Witneſs agree together. And the high Pꝛieſt ſtood up in the midſt, and asked Jeſus, ſaying,

saying, Answerest thou nothing? what is it which these Witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and saith, What need we any farther Witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend Isai. l. 5.

contend with me: Let us stand together; who is mine adversary: let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me: Lo, they shall all wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light: let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel.

S.Mark xv. 1. AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole councel, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews: And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing: behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews: (For he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews: And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done: and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them,

them, and delibered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: And began to salute him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his crols. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the crols. Likewise also the chief Priests mocking, said among themselves, with the Scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the crols, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus

cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle.

Heb.ix. 16. Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without bloud: For when Moses had spoken every precept to all the people, according to the law, he took the bloud of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the bloud of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with bloud both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with bloud; and without shedding of bloud is no remission. It was therefore necessary that the paterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entred into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entreth into the holy place every year with bloud of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The

Wedn. before Easter.

The Gospel.

NOw the feast of unleavened bread drew nigh, S.Luk.xxij. 1.
which is called the passover. And the chief Priests and Scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you, before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my bloud, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was

determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from

from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept

bitterly. And the men that held Jeſus, mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and asked him, ſaying, Propheſie, who is it that ſmote thee: And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their councel, ſaying, Art thou the Chriſt: tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo ask you, you will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God: And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs: for We our ſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle.

1 Cor. xi. 17. NOw this that I declare unto you, I praiſe you not; that you come together not for the better, but for the worſe. For firſt of all, When ye come together in the Church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in: or deſpiſe ye the Church of God, and ſhame them that have not: What ſhall I ſay to you: ſhall I praiſe you in this: I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye as oft as ye drink it, in remembrance

brance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, Whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and bloud of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth, and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel.

S. Luke xxiii. 1.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a King. And Pilate asked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilæ to this place. When Pilate heard of Galilæ, he asked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts, and ſcribes ſtood and vehemently accuſed him. And Herod with his

his men of war set him at naught, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity betwéen themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas, (who for a certain sedition made in the city, and for murder was cast in prison.) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the crosse, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, wéep not for me, but wéep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a gréen trée, what shall be done in the dry? And there were

also

alſo two other malefactours led With him to be put to death. And When they Were come to the place Which is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not What they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo With them derided him, ſaying, He aved others, let him ſave himſelf, if he be Chriſt the ſchoſen of God. And the ſouldiers alſo mocked him, coming to him, and offering him vineger, and ſaying, If thou be the King of the Jews, ſave thy ſelf. And a ſuperſcription alſo Was Written over him in letters of Græk, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactours, Which Were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf, and us. But the other anſWering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And We indeed juſtly; for We receive the due reWard of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me When thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be With me in paradiſe. And it Was about the ſixth hour. And there Was a darkneſs over all the earth, until the ninth hour. And the ſun Was darkned, and the vail of the temple Was rent in the midſt. And When Jeſus had cried With a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now When the centurion ſaW What Was done, he gloriſied God, ſaying, Certainly this Was a righteous man. And all the people that came together to that ſight, beholding the things that Were done, ſmote their breaſts, and returned. And all his acquaintance, and the Women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good

Good Friday.

Good Friday.

The Collects.

ALmighty God, We beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which We offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.

The Epistle.

Heb. x. 1. THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered: because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made

made of sins every year. For it is not possible that the bloud of bulls and of goats should take away sins: Wherefore When he cometh into the World, he saith, Sacrifice and offering thou Wouldest not, but a body hast thou prepared me: In burnt-offerings, and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is Written of me) to do thy Will, O God. Above, When he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou Wouldest not, neither hadst pleasure therein, Which are offered by the law: Then said he, Lo, I come to do thy Will, O God. He taketh away the first, that he may establish the second. By the Which Will We are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministring, and offering oftentimes the same sacrifices, Which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the holy Ghost also is a Witness to us: For after that he had said before, This is the covenant that I Will make With them after those days, saith the Lord, I Will put my laws into their hearts, and in their minds Will I Write them; and their sins and iniquities Will I remember no more. Now Where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the bloud of Jesus, by a new and living Way, Which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high Priest over the house of God; let us draw near With a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed With pure Water. Let us hold fast the profession of our faith, Without Wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good Works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another:

ther: and so much the more, as ye see the day approaching.

The Gospel.

S. John xix. 1 ✠✠✠✠PIlate therefore took Jesus, and scourged him. ✠ P ✠ And the souldiers platted a crown of thorns, ✠ ✠ and put it on his head, and they put on him a ✠✠✠✠ purple robe, and said, Hail King of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief Priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend: Whosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The chief priests answered,

We

Good Friday.

We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he bearing his crosse, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other With him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the crosse. And the Writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus Was crucified Was nigh to the city: and it was Written in Hebrew, and Greek, and Latine. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have Written, I have Written. Then the souldiers, When they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, Woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, Whose it shall be: that the Scripture might be fulfilled, Which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the crosse of Jesus, his mother, and his mothers sister, Mary the Wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, Whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: and they filled a spunge With vineger, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the crosse on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they

night be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out bloud and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as We are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, We may be buried With him, and that through the grave and gate of death We may pass to our joyful resurrection, for his merits, Who died, and Was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S.Pet. iij. 17. IT is better, if the Will of God be so, that ye suffer for Well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he Went and preached unto the spirits in prison; Which sometime were disobedient, When once the long-suffering of God Waited in the days of Noah, While the ark Was a preparing; Wherein few, that is, eight souls, Were saved by Water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

The

Easter day.

The Gospel.

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse than the first. Pilate said unto them, Ye have a Watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a Watch. S. Matth. xxvij. 57.

Easter day.

¶ At Morning Prayer, in stead of the Psalm, *O come let us*, &c. these Anthems shall be sung or said.

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. vj. 9.

Easter day.

1 Cor. xv. 20. CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be; World without end. Amen.

The Collect.

ALmighty God, who through thine onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, World without end. Amen.

The Epistle.

Col. iij. 1. IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the Wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The

Easter Munday.

The Gospel.

THe first day of the Week cometh Mary Magdalene early, When it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and We know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. S. Joh. xx. 1.

Munday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help We may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth With thee and the holy Ghost, ever one God, World Without end. Amen.

Easter Munday.

For the Epistle.

Acts x. 34. PEter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God, to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel.

S. Luke xxiv. 13. BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth,

Easter Munday.

reth, Who was a Prophet mighty in déed and Word, before God and all the people: And how the chief priests, and our rulers delibered him to be condemned to death, and have crucified him. But we trusted that it had béen he, who should have redéemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain Women also of our company made us astonished, Who were early at the sepulchre; and when they found not his body, they came, saying, that they had also séen a vision of angels, Which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indéed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Easter Tuesday.

Tuesday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help We may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth with thée, and the holy Ghost, ever one God World without end. Amen.

For the Epistle.

Acts xiii. 26.

MEn and brethren, children of the stock of Abraham, and Whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets Which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seén many dayes of them Which came up With him from Galilee to Jerusalem, who are his witnesses unto the people. And We declare unto you glad tidings, how that the promise Which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also Written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I Will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw

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Easter Tuesday.

no corruption: Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your dayes, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things. S. Luke xxiv. 36.

The

Easter Sunday j.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S. John v. 4.

WHatsoever is born of God, overcometh the World; and this is the victory that overcometh the World, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by Water and bloud, even Jesus Christ; not by Water only, but by Water and bloud: and it is the Spirit that beareth Witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear Witness in earth, the spirit, and the water, and the bloud: and these three agree in one. If we receive the Witness of men, the Witness of God is greater: for this is the Witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the Witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel.

S. John xx. 19.

THe same day at evening, being the first day of the Week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he

he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently: But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 S. Pet. ij. 19.

The

Easter Sunday iij.

The Gospel.

S John x. 11.

JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, who sheweſt to them that be in error the light of thy truth, to the intent that they may return into the Way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle.

1 S. Pet. ij. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the Will of God, that with well-doing ye may put

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to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.

JEsus said to his disciples, A little While and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but assoon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you. S. John xvj. 16.

The fourth Sunday after Easter.

The Collect.

OAlmighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

Easter Sunday iv.

The Epistle.

S. Jam. j. 17. EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variablenes, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kinde of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousnes of God. Wherefore lay apart all filthines and superfluity of naughtines, and receive with meekenes the ingrafted word, which is able to save your souls.

The Gospel.

S. John xvi. 5. JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou: But because I have said these things unto you, sorrow hath filled your heart. Nevertheles, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousnes, and of judgment: Of sin; because they believe not on me: Of righteousnes; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The

Easter Sunday v.

The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.

BE ye doers of the word, and not hearers onely, deceiving your own selves. For if any be a hearer of the word, and not a doer; he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. S. Jam. j. 22.

The Gospel.

VErily verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from S. John xvj. 23.

the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him; Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy onely begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

For the Epiſtle.

Acts j. 1. THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the holy Ghoſt, not many days hence. When they therefore were come together, they aſked of

of him, saying, Lord, Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The Gospel.

JEsus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. S. Mark xvj. 14.

Sunday after Aſcenſion.

Sunday after Aſcenſion day.

The Collect.

O God the King of glory, who haſt exalted thine onely Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee leave us not comfortleſs, but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

1 S. Pet. iv. 7.

THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things, have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel.

S. John xv. 26. and part of the xvi. Chapter.

WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me: but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

Whitſun-

Whitſunday.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. Amen.

For the Epiſtle.

WHen the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty Wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians; we do hear them ſpeak in our tongues the Wonderful Works of God. Acts ij. 1.

The

Whitsunday.

The Gospel.

S. John xiv. 15. JEsus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Munday

Whitſun Munday.

Munday in Whitſun week.

The Collect.

GOd, Who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to reſoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, Who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, World without end. Amen.

For the Epiſtle.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons: but in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, Which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt and with power; Who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And We are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak Acts x. 34.

ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid Water, that theſe ſhould not be baptized, Who have received the holy Ghoſt as well as We? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel.

S. John iij. 16. GOd ſo loved the World, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the onely begotten Son of God. And this is the condemnation, that light is come into the World, and men loved darkneſs rather then light, becauſe their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are Wrought in God.

Tueſday in Whitſun week.

The Collect.

GOd, Who as at this time didſt teach the hearts of thy faithful people, by ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, Who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, World without end. Amen.

For the Epiſtle.

Acts viij. 14. WHen the Apoſtles who were at Jeruſalem, heard that Samaria had received the Word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghoſt. (For as yet

yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the holy Ghost.

The Gospel.

VErily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. S. John x. 1.

Trinity Sunday.

The Collect.

ALmighty and everlasting God, Who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, Who livest, and reignest one God world without end. Amen.

For

Trinity Sunday.

For the Epistle.

Rev. iv. 1. AFter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The

Trinity Sunday.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, We know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born When he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. That Which is born of the flesh, is flesh; and that Which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The Wind bloweth Where it listeth, and thou hearest the sound thereof, but canst not tell Whence it cometh, and Whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that We know, and testifie that We have seen, and ye receive not our Witnels. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, Who is in heaven. And as Moses lifted up the serpent in the Wildernels: even so must the Son of man be lifted up; that Whosoever believeth in him, should not perish, but have eternal life. S. John iij. 1.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. John iv. 7. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love: We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath

hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel.

THere was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house: For I have five brethren; that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead. S. Luke XVj. 19.

Trinity Sunday ij.

The ſecond Sunday after Trinity.

The Collect.

O Lord, Who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, We beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. John iij. 13. Marvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe We love the brethren: He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive We the love of God, becauſe he laid down his life for us: and We ought to lay down our lives for the brethren. But Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby We know that We are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have We confidence towards God. And whatſoever We aſk, We receive of him, becauſe We keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that We ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby We know that he abideth in us, by the Spirit which he hath given us.

The

Trinity Sunday iij.

The Gospel.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper. S. Luk. xiv. 16.

The third Sunday after Trinity.

The Collect.

O Lord, We beseech thee mercifully to hear us; and grant that We, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle.

ALl of you be subject one to another, and be clothed With humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom 1 S. Pet. v. 5.

reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel.

S. Luk. xv. 1. THen drew near unto him all the Publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you, having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he laieth it on his ſhoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſts ſake our Lord. Amen.

The

Trinity Sunday iv.

The Epistle.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not onely they, but our selves also, which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body. Rom. viij. 18.

The Gospel.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye. S. Luke vj. 36.

The

Trinity Sunday v.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this World may be so ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. Pet. iij. 8. BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel.

S. Luk. v. j. IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the

the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

The Epistle.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more, death hath no Rom. vj. 3.

Trinity Sunday viij.

The eigth Sunday after Trinity.

The Collect.

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. viij. 12. BRethren, We are debters, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witnes with our spirit, that We are the children of God. And if children, then heirs; heirs of God, and joynt-heirs with Christ: if so be that We suffer with him, that we may be also glorified together.

The Gospel.

S. Matth. vij. 15. BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

The

Trinity Sunday ix.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them; and that rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 1.

Trinity Sunday x.

The Gospel.

S. Luke vj. 1.

JEsus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee: Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do: for my lord taketh from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord: And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou: And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The

Trinity Sunday x.

The Epiſtle.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will. 1 Cor. xij. 1.

The Goſpel.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou knewеſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple. S. Luk. xix. 41.

Trinity Sunday xj.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power, most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle.

1 Cor. xv. 1. BRethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The

Trinity Sunday xij.

The Goſpel.

JEſus ſpake this parable unto certain Which truſted in themſelves, that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted. S. Luke xviij. 9.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, than we to pray, and art wont to give more than either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. Amen.

The Epiſtle.

SUch truſt have we through Chriſt to Godward. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency is of God. Who alſo hath made us able miniſters of the new Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration 2 Cor. iij. 4.

of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousnes exceed in glory.

The Gospel.

S. Mar. vij. 31. JEsus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his finger into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose onely gift it cometh, that thy faithful people doe unto thee true and laudable service; Grant, We beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle.

Gal. iij. 16. TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth

serveth the law: It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel.

S. Luke x. 23.

BLessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justifie himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more,

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when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. v. 16. I Say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh with the affections and lusts.

The Gospel.

S. Luke xvij. 11. AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And

When

When he saw them, he said unto them, Go and shew yours selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, onely lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. Gal. vj. 2.

The

Trinity Sunday xvj.

The Gospel.

S. Matth. vj. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or What ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can adde one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or What shall we drink? or wherewithall shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousnes, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, We beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety Without thy succour, preserve it evermore by thy help and goodnes, through Jesus Christ our Lord. Amen.

The

Trinity Sunday xvj.

The Epiſtle.

I Deſire that ye faint not at my tribulations for you, Which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the Whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man: That Chriſt may dWell in your hearts by faith; that ye being rooted and grounded in love, may be able to compre-hend With all ſaints, What is the breadth, and length, and depth, and height; and to knoW the love of Chriſt, Which paſſeth knoWledge, that ye might be filled With all the fulneſs of God. NoW unto him that is able to do exceeding abundantly above all that We ask or think, according to the poWer that Worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, World Without end. Amen. Epheſ. iij. 13.

The Goſpel.

AND it came to paſs the day after, that Jeſus Went into a city called Nain, and many of his diſciples Went With him, and much people. NoW When he came nigh to the gate of the city, behold, there Was a dead man carried out, the onely ſon of his mother, and ſhe Was a WidoW; and much people of the city Was With her. And When the Lord ſaW her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the biere, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that Was dead, ſat up, and began to ſpeak: and he delibered him to his mother. And there came a fear on all, and they glorified God, ſaying, that a great Prophet is riſen up among us, and that God had viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. S. Luke vij. 11.

The

Trinity Sunday xvij.

The ſeventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good Works, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Epheſ. iv. 1. I Therefore the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called, With all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, Who is above all, and through all, and in you all.

The Goſpel.

S. Luke xiv. 1. IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him Who had the dropſie. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe Who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a Wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee cometh, he may ſay unto thee, Friend,

Friend, go up higher: then shalt thou have Worship in the presence of them that sit at meat with thee. For Whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, grant thy people grace to withstand the temptations of the World, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor. j. 4.

The Gospel.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, Who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ: Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If S. Matth. xxij. 34.

David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. iv. 17. This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The

Trinity Sunday xx.

The Gospel.

JEsus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And, behold certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men. S. Matth. ix. 1.

The twentieth Sunday after Trinity.

The Collect.

OAlmighty and most merciful God, of thy bountiful goodness keep us, We beseech thee, from all things that may hurt us; that We being ready both in body and soul, may cheerfully accomplish those things that thou Wouldest have done, through Jesus Christ our Lord. Amen.

The Epistle.

SEe then that ye Walk circumspectly, not as fools, but as Wise, redeeming the time, because the days are evil. Wherefore be ye not unWise, but understanding What the Will of the Lord is. And be not drunk With Wine, Wherein is excess; but be filled With the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ; submitting your selves one to another in the fear of God. Ephes. v. 15.

Trinity Sunday xxj.

The Gospel.

S. Matth. xxij. 1.

JEsus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The

Trinity Sunday xxj.

The Epiſtle.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the Whole armour of God, that ye may be able to ſtand againſt the Wiles of the devil. For We Wreſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this World, againſt ſpiritual Wickedneſs in high places. Wherefore take unto you the Whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loins girt about With truth, and having on the breaſtplate of righteouſneſs, and your feet ſhod With the preparation of the goſpel of peace: Above all, taking the ſhield of faith, WhereWith ye ſhall be able to quench all the fiery darts of the Wicked. And take the helmet of ſalvation, and the ſWord of the Spirit, Which is the Word of God: Praying alWays With all prayer and ſupplication in the Spirit, and Watching thereunto With all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make knoWn the myſtery of the goſpel; for Which I am an ambaſſadour in bonds, that therein I may ſpeak boldly, as I ought to ſpeak. Eph. vj. 10.

The Goſpel.

THere Was a certain noble man, Whoſe ſon Was ſick at Capernaum. When he heard that Jeſus Was come out of Judea into Galilee, he Went unto him, and beſought him, that he Would come doWn, and heal his ſon; for he Was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and Wonders, ye Will not believe. The noble man ſaith unto him, Sir, come doWn ere my child die. Jeſus ſaith unto him, Go thy Way, thy ſon liveth. And the man believed the Word that Jeſus had ſpoken unto him, and he Went his Way. And as he Was noW going doWn, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour When he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the S. John. iv. 46.

father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle.

Phil. j. 3. I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making request with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel.

S. Matth. xviij. 21. PEter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ser-

servants. And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, which ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, which art the authour of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The

Trinity Sunday xxiv.

The Epistle.

Phil. iij. 17. BRethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; Whose end is destruction, Whose God is their belly, and whose glory is in their shame, Who mind earthly things) For our conversation is in heaven, from whence also We look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel.

S. Matth. xxij. 15. THen went the Pharisees, and took counsel how they might intangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, We know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

OLord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty We have committed:

Grant

Trinity Sunday xxiv.

Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. Amen.

The Epistle.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. Col. j. 3.

The Gospel.

WHile Jesus spake these things unto Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. (And Jesus arose, and followed him, and so did his disciples. And behold, a woman who was diseased with an issue of bloud twelve years, came behind him, and touched the hem of his garment: For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, S. Matth. ix. 18.

said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle.

Jer. xxiij. 5. BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

The

Trinity Sunday xxv.

The Gospel.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. S. John vj. 5.

¶ If there be any moe Sundayes before Advent-Sunday, the service of some of those Sundayes that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

The

Saint Andrews day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfill thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epistle.

Rom. x. 9. IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all

the

the earth, and their Words unto the ends of the World. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel.

JEsus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. S. Matth. iv. 18.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom with thee and the holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle.

NOw therefore ye are no more strangers and foreiners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in Ephes. ij. 19.

whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel.

S. John xx. 24. THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For

Conversion of S. Paul.

For the Epistle.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Je- Acts ix. 1

sus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel.

S. Matth. xix. 27.

PEter answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, We humbly beseech thy Majesty, that as thy onely begotten Son Was this day presented in the temple in substance of our flesh; so We may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For

Purification.

For the Epiſtle.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts. Mal. iij. 1.

The Goſpel.

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy S. Luke ij. 22.

Saint Matthias.

word. For mine eyes have seen thy salvation; Which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true pastours, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts j. 15. In those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with

Saint Matthias.

with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light. S. Matth. xj. 25.

The

Annunciation.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

BEſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Iſa. vij. 10. MOreover the Lord ſpake again unto Ahaz, ſaying, Ask thee a ſign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz ſaid, I will not ask, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel.

S. Luke j. 26. AND in the ſixth moneth the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

Then

S. Mark.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth moneth with her who was called barren. For with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, We may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

NTo every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastours and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnes of Christ; that We henceforth be no more children tossed to and fro, and carried about with every Wind of doctrine, by the sleight of men, and cunning Eph. iv. 7.

cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Goſpel.

S. Joh. xv. 1 I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

ALmighty God, whom truly to know is everlaſting life; grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles, ſaint

saint Philip and saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. S. Jam. j. 1.

The Gospel.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and S. Joh. xiv.

and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts xj. 22. TIdings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus

Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall ask of the Father in my Name, he may give it you. S. Joh. xv. 12.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. Amen.

S. John Baptiſt.

For the Epiſtle.

Iſai. xl. 1. COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that cryeth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel.

S. Luke j. 57. ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her coſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father.

And

And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he asked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and prophеſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, child, ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peter.

Saint Peters day.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy Apostle saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all bishops and pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts xij. 1. About that time Herod the king stretched forth his hands to ver certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison; and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And When Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true Which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, Which opened

to

to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel.

S. Matth. xvj. 13.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

S. James.

For the Epistle.

Acts xj. 27. and part of Chap. xij.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel.

S. Matth. xx. 20.

THen came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him: and he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

Saint

S. Bartholomew.

Saint Bartholomew the Apostle.

The Collect.

ALmighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epistle.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one. Acts v. 12.

The Gospel.

AND there was also a strife among them, Which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. S. Luke xxij. 24.

Saint

S. Matthew.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

2 Cor. iv. 1. THerefore ſeeing we have this miniſtery, as we have received mercy we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel.

S. Matth. ix. 9. AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many Publicans and ſinners came and ſat down with him and his diſciples, And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with Publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick. But go ye and learn what

that

that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

ETerlasting God, Who hast ordained and constituted the services of Angels and men in a Wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle.

THere was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, NOw is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day night. And they overcame him by the bloud of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. xij. 7.

The Gospel.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom S. Matth. xviij. 1.

dom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And Whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle.

2 Tim. iv. 5. WAtch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me onely, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus

unto

unto Dalmatia. Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministery. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

S. Luke x. 1.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whither himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

ALmighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

S. Jude 1.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to

Write

write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel.

S. John xv. 17. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now they have both seen, and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when

the

the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, he shall testifie of me. And ye also shall bear Witness, because ye have been With me from the beginning.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried With a loud voice to the four angels, to whom it Was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till We have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel. Rev. vij. 2.

Of the tribe of Juda Were sealed twelve thousand.
Of the tribe of Reuben Were sealed twelve thousand.
Of the tribe of Gad Were sealed twelve thousand.
Of the tribe of Aser Were sealed twelve thousand.
Of the tribe of Nephthalim Were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon Were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon Were sealed twelve thousand.
Of the tribe of Joseph Were sealed twelve thousand.

All Saints.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel.

S. Matth. v. 1.

JEsus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The

The Order

For the Administration of the Lords Supper, or Holy Communion.

¶ SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate at least sometime the day before.

¶ And if any of these be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, assoon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church,

or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north-side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the Water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto

unto thouſands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People.

Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant CHARLES, our King and Governour, that he (knowing whoſe miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed Word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth ever one God, world without end. Amen.

¶ Or,

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the

the heart of CHARLES thy ſervant, our King and Governour, that in all his thoughts, Words and Works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in Wealth, peace and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake Jeſus Chriſt our Lord. Amen.

¶ Then ſhall be ſaid the Collect of the day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying, *The Epiſtle* [or, *The portion of Scripture appointed for the Epiſtle*] *is written in the---Chapter of---beginning at the---verſe.* And the Epiſtle ended, he ſhall ſay, *Here endeth the Epiſtle.* Then ſhall he read the Goſpel (the people all ſtanding up) ſaying, *The holy Goſpel is written in the---Chapter of---beginning at the---verſe.* And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the people ſtill ſtanding, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the onely begotten Son of God, Begotten of his Father before all Worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation came down from heaven, And was incarnate by the holy Ghoſt of the Virgin Mary, And was made man, And was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, and the third day he roſe again according to the Scriptures, And aſcended into heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church.

I

The Communion.

I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the Reſurrection of the dead, And the life of the World to come. Amen.

¶ Then the Curate ſhall declare unto the people what Holy-dayes, or Faſting-dayes are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.

¶ Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.

¶ Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.

S. Matt. V. 16. Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

S. Matt. VI. 19, 20. Lay not up for your ſelves treaſures upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal.

S. Matth: VII. 12. Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets.

S. Matt. VII 21: Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven.

S. Luke XIX. 8. Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore fourfold.

1 Cor. IX. 7. Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof?

thereof: Or who feedeth a flock, and eateth not of the milk of the flock:

If We have sown unto you spiritual things, is it a great matter if We shall reap your Worldly things: — 1 Cor. IX. 11.

Do ye not know that they Who minister about holy things, live of the sacrifice: and they Who wait at the altar, are partakers With the altar: Even so hath the Lord also ordained, that they Who preach the Gospel should live of the Gospel. — 1 Cor. IX. 13, 14.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. — 2 Cor. IX. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for Whatsoever a man soweth, that shall he reap. — Gal. VI. 6, 7.

While We have time, let us do good unto all men, and specially unto them that are of the household of faith. — Gal. VI. 10.

Godliness is great riches, if a man be content With that he hath: for We brought nothing into the World, neither may We carry any thing out. — 1 Tim. VI. 6, 7.

Charge them Who are rich in this World, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. — 1 Tim. VI. 17, 18, 19.

God is not unrighteous, that he will forget your Works and labour that proceedeth of love; Which love ye have shewed for his Names sake, Who have ministred unto the saints, and yet do minister. — Heb. VI. 10.

To do good, and to distribute, forget not; for With such sacrifices God is pleased. — Heb. XIII. 16.

Who so hath this Worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dWelleth the love of God in him: — 1 S. Joh. III. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. — Tob. IV. 7.

Be merciful after thy power. If thou hast much, give plenteously: If thou hast little, do thy diligence gladly — Tob. IV. 8, 9.

gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity.

Prov. XIX. 17. He that hath pity upon the poor, lendeth unto the Lord: and look what he laieth out, it ſhall be paid him again.

Pſal. XLI. 1. Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble.

¶ Whilſt theſe Sentences are in reading, the Deacons, Church-wardens, or other fit perſon appointed for that purpoſe, ſhall receive the alms for the poor, and other devotions of the people, in a decent baſin, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.

¶ And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done, the Prieſt ſhall ſay,

Let us pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [to accept our alms and oblations, and] to receive theſe our prayers, Which We offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſal Church With the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian kings, princes and governours; and ſpecially thy ſervant CHARLES our King, that under him We may be godly and quietly governed: and grant unto his Whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of Wickedneſs and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Biſhops, and Curates, that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly

If there be no alms or oblations, then ſhall the words (*of accepting our alms and oblations*) be left out unſaid.

rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the dayes of their life. And We most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, Who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And We also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them We may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall alwayes do upon the Sunday or some Holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this exhortation following.

DEarly beloved, on———day next I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Bloud of Christ, to be by them received in remembrance of his meritorious cross and passion, Whereby alone We obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not onely to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner

ner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not onely against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: Therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministery of Gods holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or

The Communion.

¶ Or in caſe he ſhall ſee the people negligent to come to the holy Communion; in ſtead of the former he ſhall uſe this exhortation.

DEarly beloved brethren, on —— I intend, by Gods grace, to celebrate the Lords Supper: unto Which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake; that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, When a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation: ſo it is your duty

to receiue the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selues how great injury ye do unto God, and how sore punishment hangeth ouer your heads for the same; When ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heauenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heauenly Father.

¶ At the time of the Celebration of the Communion, the Communicants being conueniently placed for the receiuing of the holy Sacrament, the Priest shall say this exhortation.

DEarly beloued in the Lord, ye that mind to come to the holy Communion of the body and bloud of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselues, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his bloud; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receiue the same unworthily. For then we are guilty of the body and bloud of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we prouoke him to plague us with diuers diseases, and sundry kinds of death. Iudge therefore your selues, brethren, that ye be not iudged of the Lord; repent you truely for your sins past; haue a liuely and stedfast faith in Christ our Saviour; amend your liues, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And aboue all things ye must giue most humble and hearty thanks to God the Father, the Son,

Son, and the holy Ghost, for the redemption of the World by the death and passion of our Saviour Christ, both God and man, Who did humble himself even to the death upon the Crosse, for us miserable sinners, Who lay in darknes and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and onely Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endles comfort. To him therefore With the Father, and the holy Ghost, let us give (as We are most bounden) continual thanks, submitting our selves Wholly to his holy Will and pleasure, and studying to serve him in true holines and righteousnes all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity With your neighbours, and intend to lead a new life, following the commandments of God, and Walking from henceforth in his holy wayes; Draw near With faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickednes, Which we from time to time most grievously have committed, By thought,

word, and deed, Against thy divine Majesty, Provoking most justly thy Wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings, The remembrance of them is grievous unto us; The burthen of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that We may ever hereafter Serve and please thee In newnes of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution.

ALmighty God our heavenly Father, Who of his great mercy hath promised forgivenels of sins to all them that With hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodnels, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear What comfortable words our Saviour Christ saith unto all that truly turn to him.

S. Mat. xi. 28. COme unto me all that travel and are heavy laden, and I will refresh you.

S. John iii. 16. So God loved the world, that he gave his onely begotten Son, to the end that all that belive in him should not perish, but have everlasting life.

Hear also what S. Paul saith.

1 Tim. i. 15. This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also What S. John saith.

1 S. John ii. 1. If any man sin, We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

¶ After

The Communion.

¶ After which the Prieſt ſhall proceed, ſaying,

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

¶ Then ſhall the Prieſt turn to the Lords Table, and ſay,

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlaſting God.

These words (*Holy Father*) muſt be omitted on Trinity Sunday.

¶ Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,

THerefore with Angels and Archangels, and with all the company of heaven we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. Amen.

¶ Proper Prefaces.

¶ Upon Chriſtmas day, and ſeven days after.

BEcauſe thou didſt give Jeſus Chriſt thine onely Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

¶ Upon Eaſter day, and ſeven days after.

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the World; Who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore, &c.

The Communion.

¶ Upon Aſcenſion day, and ſeven days after.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, Who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that Where he is, thither We might alſo aſcend, and reign With him in glory. Therefore, &c.

¶ Upon Whitſunday, and ſix days after.

THrough Jeſus Chriſt our Lord; according to Whoſe moſt true promiſe the holy Ghoſt came down as at this time from heaven With a ſudden great ſound, as it had been a mighty Wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs With fervent zeal, conſtantly to preach the Goſpel unto all nations, Whereby We have been brought out of darkneſs and errour into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore With angels, &c.

¶ Upon the Feaſt of Trinity onely.

WHo art one God, one Lord; not one onely perſon, but three perſons in one ſubſtance. For that Which We believe of the glory of the Father, the ſame We believe of the Son, and of the holy Ghoſt, Without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces, ſhall immediately be ſung or ſaid,

THerefore With Angels and Archangels, and With all the company of heaven, We laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. Amen.

¶ Then

The Communion.

¶ Then ſhall the Prieſt kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this prayer following.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious bloud, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine onely Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole World, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, We moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and bloud: Who in the ſame night he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his diſciples, ſaying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper (d) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this (e) is my bloud

(a) Here the Prieſt is to take the Paten into his hands:
(b) And here to break the bread:
(c) And here to lay his hand upon all the bread.
(d) Here he is to take the cup into his hand;
(e) And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any wine to be conſecrated.

bloud of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say,

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup to any one, shall say,

The bloud of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs bloud was shed for thee, and be thankful.

¶ If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at [*Our Saviour Christ in the same night*, &c.] for the blessing of the bread; and at [*Likewise after Supper*, &c.] for the blessing of the cup.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ After

The Communion.

¶ After ſhall be ſaid as followeth.

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his bloud, We and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here We offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all We who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet We beſeech thee to accept this our bounden duty and ſervice; not Weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by Whom, and With Whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, World Without end. Amen.

¶ Or this.

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, With the ſpiritual food of the moſt precious body and bloud of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that We are very members incorporate in the myſtical body of thy Son, Which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And We moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us With thy grace, that We may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord; to Whom With thee, and the holy Ghoſt, be all honour and glory World Without end. Amen.

¶ Then

The Communion.

¶ Then ſhall be ſaid or ſung,

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the onely begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou onely art holy, thou onely art the Lord; thou onely, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart with this bleſsing.

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants, towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. Amen.

O Al-

The Communion.

O Almighty Lord, and everlasting God, vouchsafe, We beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, We may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRant, We beseech thee, Almighty God, that the words which We have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

ALmighty God, the fountain of all wisdom, who knowest our necessities before We ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness We dare not, and for our blindness We cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

ALmighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which We have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Upon

The Communion.

¶ UPon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer [*For the good eſtate of the Catholick Church of Chriſt*] together with one or moe of theſe Collects laſt before rehearſed, concluding with the Bleſſing.

¶ And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.

¶ And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons; they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ And to take away all occaſion of diſſenſion, and ſuperſtition, which any perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſsing, reverently eat and drink the ſame.

¶ The Bread and Wine for the Communion ſhall be provided by the Curate and the Churchwardens, at the charges of the Pariſh.

¶ And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.

¶ After

The Communion.

¶ After the Divine Service ended, the money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgement of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame Kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Preſence of Chriſts natural Fleſh and Bloud. For the Sacramental bread and wine remain ſtill in their very Natural Subſtances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Chriſtians) And the Natural body and bloud of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts Natural body, to be at one time in more places than one.

T The

THE
MINISTRATION
of Publick Baptiſm of
INFANTS
to be uſed in the Church.

¶ THe people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other Holy-dayes, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſsion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſsity ſo require) children may be baptized upon any other day.

¶ And note, that there ſhall be for every male-child to be baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there ſhall ſay,

Hath this child been already baptized, or no?

¶ If

¶ If they answer, No: Then shall the Priest proceed as followeth.

DEarly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with Water and the holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy Welbeloved Son Jesus Christ in the river Jordan, didst sanctifie Water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon this child; wash him and sanctifie him with the holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally he may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for this Infant, that he coming to thy holy baptism, may receive remission of his

sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy Wel-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that this Infant may enjoy the everlasting benediction of thy heavenly Washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. Amen.

¶ Then shall the people stand up, and the Priest shall say,

Hear the Words of the Gospel, Written by Saint Mark, in the tenth chapter, at the thirteenth verse.

S. Mark x. 13. They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the Words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present Infant, that he will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards this Infant, declared

clared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

DEarly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctifie him with the holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, this Infant must also faithfully for his part, promise by you that are his sureties, (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

I demand therefore,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Publick Baptiſm

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the World, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Miniſter.

WIlt thou then obediently keep Gods holy Will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ Then ſhall the Prieſt ſay,

OMerciful God, grant that the old Adam in this child may be ſo buried, that the new man may be raiſed up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and ſtrength to have victory, and to triumph againſt the devil, the World, and the fleſh. Amen.

Grant that Whoſoever is here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy,

O blessed Lord God, who dost live and govern all things, world without end. Amen.

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and bloud, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctifie this water to the mystical washing away of sin: and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,

Name this child.

And then naming it after them (if they shall certifie him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ But if they certifie that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this child into the Congregation of Christs flock, † and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful souldier and servant unto his lives end. Amen.

† Here the Priest shall make a cross upon the childs forehead.

¶ Then

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that this child may lead the reſt of his life according to this beginning.

¶ Then ſhall be ſaid, all kneeling,

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Then ſhall the Prieſt ſay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly abolish the whole body of ſin; and that as he is made partaker of the death of thy Son, he may alſo be partaker of his reſurrection; ſo that finally with the reſidue of thy holy Church, he may be an inheritour of thine everlaſting kingdom, through Chriſt our Lord. Amen.

¶ Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.

FOraſmuch as this child hath promiſed by you his ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this infant be taught, ſo ſoon as he ſhall be able to learn, What a ſolemn vow, promiſe and profeſſion he hath here made by you. And that he may know theſe things the better, ye ſhall call upon him to hear

Sermons,

Sermons, and chiefly ye ſhall prouide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a godly and a Chriſtian life: remembring alwayes that Baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould We who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ Then ſhall he adde and ſay,

WE are to take care that this child be brought to the Biſhop to be confirmed by him, ſo ſoon as he can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further inſtructed in the Church-Catechiſm ſet forth for that purpoſe.

IT is certain by Gods Word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it may be ſeen in the xxx^th Canon, firſt publiſhed in the year MDCIV.

THE MINISTRATION of Private Baptiſm of CHILDREN in Houſes.

¶ THe Curates of every Pariſh ſhall often admoniſh the people, that they defer not the Baptiſm of their children longer than the firſt or ſecond Sunday next after their birth, or other Holy-day falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.

¶ And alſo they ſhall warn them, that without like great cauſe and neceſsity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.

¶ Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then

Private Baptiſm.

¶ Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beſeech thee to grant, that as he is now made partaker of the death of thy Son, ſo he may be alſo of his reſurrection: And that finally with the reſidue of thy Saints he may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

¶ And let them not doubt, but that the child ſo baptized is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf Baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus;

I certifie you, that according to the due and preſcribed order of the Church, at ſuch a time, and at ſuch a place, before divers witneſſes I baptized this child.

¶ BUt if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or chriſtned, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,

BY whom was this child baptized?
Who was preſent when this child was baptized?
Becauſe ſome things eſſential to this ſacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,
With what matter was this child baptized?
With what words was this child baptized?

¶ And

¶ And if the Miniſter ſhall find by the anſwers of ſuch as bring the child, that all things were done as they ought to be; then ſhall not he chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child; Who being born in original ſin, and in the wrath of God, is now by the laver of Regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel.

S. Mark. x. 13. They brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.

B Elobed, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent infant, that he hath embraced him with the arms of his mercy, and (as he hath promiſed in his holy Word) will give unto him the bleſſing of eternal life, and make him

partaker

partaker of his everlasting kingdom. Wherefore We being thus perſwaded of the good Will of our heavenly Father, declared by his Son Jeſus Chriſt towards this Infant, let us faithfully and devoutly give thanks unto him, and ſay the prayer Which the Lord himſelf taught us.

OUr Father Which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, We give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he being born again, and being made an heir of everlasting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, Who liveth and reigneth With thee and the holy Spirit, now and for ever. Amen.

¶ Then ſhall the Prieſt demand the Name of the child; which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, With all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou Wilt not follow nor be led by them?

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pon-

tius Pilate, Was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the World, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then obediently keep Gods holy Will and commandments, and Walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ Then the Prieſt ſhall ſay,

† The Prieſt ſhall make a croſs upon the childs forehead.

WE receive this child into the Congregation of Chriſts flock, and do † ſign him With the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the World, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is by Baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and With one accord make our prayers unto him, that he may lead the reſt of his life according to this beginning.

¶ Then ſhall the Prieſt ſay,

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſs, and being buried With Chriſt

Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers

FOrasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life: remembring always that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should We who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ But if they which bring the Infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the child in the Font, he shall use this form of words:

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

THE MINISTRATION OF BAPTISM

to ſuch as are of riper years, and able to anſwer for themſelves.

¶ WHen any ſuch perſons as are of riper years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet perſons; that ſo due care may be taken for their examination, whether they be ſufficiently inſtructed in the principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy Sacrament.

¶ And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.

¶ And ſtanding there, the Prieſt ſhall ask whether any of the perſons here preſented be baptized, or no? If they ſhall anſwer, NO: then ſhall the Prieſt ſay thus.

DEarly beloved, Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghoſt; I beſeech you to call upon God the Father,

Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel).

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy Welbeloved Son Jesus Christ in the river Jordan, didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them, and sanctifie them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that they coming to thy holy baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, and as thou hast promised by thy welbeloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then ſhall the people ſtand up, and the Prieſt ſhall ſay,

Hear the words of the Goſpel Written by Saint John, in the third Chapter, beginning at the firſt verſe.

S. John iij. 1. THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The Wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell Whence it cometh, and Whither it goeth: ſo is every one that is born of the Spirit.

¶ After which he ſhall ſay this Exhortation following.

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, Where it may be had. Likewiſe immediately before his aſcenſion into heaven, (as We read in the laſt Chapter of Saint Marks Goſpel) he gave command to his diſciples, ſaying, Go ye into all the World, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit We reap thereby. For which cauſe Saint Peter the Apoſtle, When upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, What ſhall We do? replied

plied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive these present persons, truly repenting and coming unto him by faith, that he will grant them remission of their sins, and bestow upon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him and say,

ALmighty and everlasting God, heavenly Father, We give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Priest shall speak to the *persons* to be baptized, on this wise.

WElbeloved, who are come hither desiring to receive holy Baptism; Ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed

prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, ye muſt alſo faithfully for your part promiſe in the preſence of theſe your Witneſſes, and this whole Congregation, that ye will renounce the devil and all his Works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

¶ Then ſhall the Prieſt demand of each of the perſons to be baptized ſeverally theſe queſtions following.

Queſtion.

DOſt thou renounce the devil and all his Works, the vain pomp and glory of the World, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer.

I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the World, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church, the communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Queſtion.

# of riper years.

Queſtion.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will endeavour ſo to do, God being my helper.

¶ Then ſhall the Prieſt ſay,

OMerciful God, grant that the old Adam in theſe perſons may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triumph againſt the devil, the World, and the fleſh. Amen.

Grant that they being here dedicated to thee by our office and miniſtry, may alſo be indued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, World without end. Amen.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins did ſhed out of his moſt precious ſide both Water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this Congregation; ſanctifie this water to the myſtical waſhing away of ſin; and grant that the perſons now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt take each perſon to be baptized by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and God-

Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,

I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then ſhall the Prieſt ſay,

† Here the Prieſt ſhall make a croſs upon the perſons forehead.

WE receive this perſon into the Congregation of Chriſts flock, and † do ſign him With the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the World, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that theſe perſons are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and With one accord make our prayers unto him, that they may lead the reſt of their life according to this beginning.

¶ Then ſhall be ſaid the Lords Prayer, all kneeling.

OUr Father Which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to theſe perſons, that being now born again, and made heirs of everlaſting ſalvation through our Lord Jeſus Chriſt, they may continue thy ſervants, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, Who liveth and reigneth With thee in the unity of the ſame holy Spirit everlaſtingly. Amen.

¶ Then

¶ Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.

FOrasmuch as theſe perſons have promiſed in your preſence, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put them in mind What a ſolemn vow, promiſe and profeſſion they have now made before this Congregation, and eſpecially before you their choſen Witneſſes. And ye are alſo to call upon them to uſe all diligence to be rightly inſtructed in Gods holy Word, that ſo they may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent World.

(¶ And then, ſpeaking to the new baptized perſons, he ſhall proceed, and ſay,)

AND as for you, Who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; Which is, to follow the example of our Saviour Chriſt, and to be made like unto him: that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.

¶ If any perſons not baptized in their infancy, ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm, onely changing the word [*Infant*] for [*Child* or *Perſon*] as occaſion requireth.

A CATECHISM,

That is to say,

An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the Kingdom of heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep Gods holy Will and commandments, and walk in the same all the days of my life.

Question.

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

A Catechiſm.

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, And ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt, The holy Catholick Church, The Communion of Saints, The forgiveneſs of ſins, The reſurrection of the body, And the life everlaſting. Amen.

Queſtion.

What doſt thou chiefly learn in theſe Articles of thy belief?

Anſwer.

Firſt, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be?

Anſwer.

Ten.

Queſtion.

Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, Who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods, but me.

II. Thou ſhalt not make to thy ſelf any graven

mage, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the Water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six dayes ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe command-ments?

Anſwer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Queſtion.

What is thy duty towards God?

Anſwer.

Anſwer.

My duty towards God, is to believe in him, to feat him, and to love him with all my heart, with all my mind, with all my ſoul, and withall my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the dayes of my life.

Queſtion.

What is thy duty towards thy neighbour?

Anſwer.

My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word, or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.

Anſwer.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

A Catechiſm.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two onely, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwer.

I mean an outward and viſible ſigne of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſigne, and the inward ſpiritual grace.

Queſtion.

What is the outward viſible ſigne or form in Baptiſm?

Anſwer.

Water: wherein the perſon is baptized, In the Name of the Father, and of the Son, and of the holy Ghoſt.

Queſtion.

A Catechiſm.

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer.

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion.

What is the outward part or ſigne of the Lords Supper?

Anſwer.

Bread and Wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part, or thing ſignified?

Anſwer.

The body and bloud of Chriſt, which are verily and indeed taken and received by the faithful in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthning and refreſhing of our ſouls by the body and bloud of Chriſt, as our bodies are by the bread and Wine.

Queſtion.

What is required of them who come to the Lords Supper?

Anſwer.

To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Pariſh ſhall diligently upon Sundays and Holydays, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as Children are come to a competent age, and can ſay in their Mother-tongue the Creed, the Lords Prayer, and the Ten Commandments, and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.

¶ And whenſoever the Biſhop ſhall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And, if the Biſhop approve of them, he ſhall confirm them in manner following.

THE

The ORDER

OF

CONFIRMATION,

OR

Laying on of hands upon thoſe that are baptized and come to years of diſcretion.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: Which Order is very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe, that by the grace of God, they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſsion have aſſented unto.

¶ Then

Confirmation.

¶ Then ſhall the Biſhop ſay,

DO ye here in the preſence of God and of this congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe and to do all thoſe things, which your Godfathers and Godmothers then undertook for you:

¶ And every one ſhall audibly anſwer,

I do.

The Biſhop.

OUr help is in the Name of the Lord;

Anſwer.

Who hath made heaven and earth.

Biſhop.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Biſhop.

Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Biſhop.

Let us pray.

ALmighty and everliving God, Who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. Amen.

¶ Then

Confirmation.

¶ Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,

DEfend, O Lord, this thy child [or this thy ſervant] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ Then ſhall the Biſhop ſay,

The Lord be with you.

Anſwer.

And with thy Spirit.

¶ And (all kneeling down) the Biſhop ſhall add,

Let us pray.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

¶ And this Collect.

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. Amen.

O Almighty

Confirmation.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The

The FORM
OF
SOLEMNIZATION
OF
MATRIMONY.

¶ First, the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the sentences for the Offertory; the Curate saying after the accustomed manner,

I publish the Banns of marriage between M. of—— and N. of—— If any of you know cause or just impediment, why these two persons should not be joyned together in holy matrimony, ye are to declare it: This is the First [second, or third] **time of asking.**

¶ And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

Dearly

Matrimony.

DEarly beloved, We are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this Woman in holy matrimony, Which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; Which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he Wrought in Cana of Galilé, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or Wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for Which matrimony Was ordained.

Firſt, it Was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it Was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it Was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: Into Which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe Why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,

I Require and charge you both (as ye Will anſwer at the dreadful day of judgement, When the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, Why ye may not be lawfully joyned together in matrimony, ye do now confeſs it. For be ye Well aſſured, that ſo many as are coupled together otherWiſe than Gods

Word

Word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tryed.

¶ If no impediment be alledged, then shall the Curate say unto the man,

N. W. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keep thee onely unto her, so long as ye both shall live?

¶ The man shall answer,

I will.

¶ Then shall the Priest say unto the woman,

N. W. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as ye both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

Matrimony.

I N. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Priest, shall say,

W Ith this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, creatour and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love

love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right hands together; and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speak unto the people.

FORasmuch as N. and N. have consented together in holy Wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and Wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Son, God the holy Ghost bless, preserve and keep you; the Lord mercifully With his favour look upon you, and so fill you With all spiritual benediction and grace, that ye may so live together in this life, that in the World to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords table, shall say or sing this Psalm following.

BLessed are all they that fear the Lord: and walk in his ways. *Beati omnes. Psal. cxxviij.*

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy Wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Or this Pſalm.

Deus miſereatur. Pſal. lxvii.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy Way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the World ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,

Lord, have mercy upon us.

Anſwer.

Chriſt, have mercy upon us.

Miniſter.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us.

And

And lead us not into temptation: But deliver us from evil. Amen.

Minister.

O Lord, save thy servant, and thy handmaid;

Answer.

Who put their trust in thee.

Minister.

O Lord, send them help from thy holy place;

Answer.

And evermore defend them.

Minister.

Be unto them a tower of strength;

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer;

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the sæd of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfill the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ This Prayer next following shall be omitted, where the woman is past child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

Matrimony.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants; that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

All ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Eph. v. 25. Saint Paul in his Epistle to the Ephesians, the Fifth Chapter, doth give this commandment to all married

married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them. Col. iij. 19.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 S. Pet. iij. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. Eph. v. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit your selves unto your own husbands, as it is fit in the Lord. Col. iij. 18.

Saint

Matrimony.

1 S.Pet.3.1. Saint Peter also doth instruct you very well, thus saying, Ye Wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the Wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy Women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.

The

The ORDER

For the

VISITATION OF THE SICK.

¶ When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſons houſe, ſhall ſay,

PEace be to this houſe, and to all that dwell in it.

¶ When he cometh into the ſick mans preſence, he ſhall ſay, kneeling down,

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Anſwer.

Spare us, good Lord.

¶ Then the Miniſter ſhall ſay,

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

Minister.

O Lord, save thy servant;

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place;

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have no advantage of him;

Answer.

Nor the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong tower,

Answer.

From the face of his enemy.

Minister.

O Lord, hear our prayers;

Answer.

And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, Who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may adde strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then

¶ Then ſhall the Miniſter exhort the ſick perſon after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, Weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ If the perſon viſited be very ſick, then the Curate may end his exhortation in this place, or elſe proceed.

TAke therefore in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtned us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, good brother, are written in holy

holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith saying thus;

DOst thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely begotten Son our Lord: and that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead:

And

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the remiſsion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ The ſick perſon ſhall anſwer,

All this I ſtedfaſtly believe.

¶ Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he hath offended any other, to ask them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his executors. But men ſhould often be put in remembrance to take order for the ſetling of their temporal eſtates, whilſt they are in health.

¶ Theſe words before rehearſed, may be ſaid before the Miniſter begin his prayer, as he ſhall ſee cauſe.

¶ The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.

¶ Here ſhall the ſick perſon be moved to make a ſpecial confeſsion of his ſins, if he feel his conſcience troubled with any weighty matter. After which confeſsion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.

OUr Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

In te, Domine, speravi. Psal. lxxj.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Adding this.

O Saviour of the world, who by thy cross and precious bloud hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

THe Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,

UNto Gods gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, We humbly beseech thee, With the eyes of mercy upon this child now lying upon the bed of sickness: Visit him, O Lord, With thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth With thee and the holy Ghost, ever one God, World without end. Amen.

A Prayer for a ſick perſon, when there appeareth ſmall hope of recovery.

O Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon him, O Lord; and the more the outward man decayeth, ſtrengthen him, We beſeech thee, ſo much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errours of his life paſt, and ſtedfaſt faith in thy Son Jeſus, that his ſins may be done away by thy mercy, and his pardon ſealed in heaven, before he go hence, and be no more ſeen. We know, O Lord, that there is no Word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe him up, and grant him a longer continuance amongſt us. Yet, forasmuch as in all appearance the time of his diſſolution draweth near; ſo fit and prepare him, We beſeech thee, againſt the hour of death, that after his departure hence in peace and in thy favour, his ſoul may be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt thine onely Son, our Lord and Saviour. Amen.

¶ A commendatory prayer for a ſick perſon at the point of departure.

O Almighty God, With Whom do live the ſpirits of juſt men made perfect, after they are deliver-ed from their earthly priſons; We humbly commend the ſoul of this thy ſervant our dear brother, into thy hands, as into the hands of a faithful Creatour, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, We pray thee, in the bloud of that im-maculate Lamb that was ſlain to take away the ſins of the World; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty World, through the luſts of the fleſh, or the Wiles of

Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine onely Son our Lord. Amen.

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

THE

The COMMUNION of the Sick.

¶ FOraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; Therefore, to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the body and bloud of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church, that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that he may take his ſickneſs patiently, and recover his bodily health (if it be thy gracious Will) and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The

The Communion, &c.

The Epiſtle.

Heb. xij. 5. MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel.

S. John v. 24. VErily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ After which, the Prieſt ſhall proceed according to the form before preſcribed for the holy Communion, beginning at theſe words [*Ye that do truly, &c.*]

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.

¶ But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts body and bloud, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the croſs for him, and ſhed his bloud for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and bloud of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

¶ When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the form of the Viſitation at the Pſalm [*In thee, O Lord, have I put my truſt*] and go ſtraight to the Communion.

¶ In the time of the Plague, Sweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may onely communicate with him.

THE

The ORDER

For the

BURIAL of the DEAD.

¶ Here is to be noted, that the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.

¶ The Prieſt and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, ſhall ſay, or ſing,

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die. S. John xj. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin Worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another. Job. xix. 25, 26, 27.

WE brought nothing into this World, and it is certain We can carry nothing out. The Lord gave, and the Lord hath taken away: bleſſed be the Name of the Lord. 1 Tim. vj. 7. Job. j. 21.

¶ After they are come into the Church, ſhall be read one or both of theſe Pſalms following.

I Said, I will take heed to my Ways: that I offend not in my tongue. *Dixi, cuſtodiam.* Pſal. xxxix.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea even from good Words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayst, Come again, ye children of men.

For a thousand years in thy sight are but as yester-

day:

day: seeing that is past as a watch in the night.

Assoon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ Then

Burial of the Dead.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20. NOw is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickned, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of Wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of

of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Burial of the Dead.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers: but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,

Rev. xiv. 13. FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ Then ſhall be ſaid or ſung,

I heard a voice from heaven, ſaying unto me, Write; From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours.

¶ Then

Burial of the Dead.

¶ Then the Prieſt ſhall ſay,

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them that treſpaſs againſt us. And lead us not into temptation. But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our brother out of the miſeries of this ſinful World; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that We, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. Amen.

The Collect.

MErciful God, the Father of our Lord Jeſus Chriſt, Who is the reſurrection and the life; in whom Whoſoever believeth, ſhall live, though he die; and Whoſoever liveth and believeth in him, ſhall not die eternally; Who alſo hath taught us (by his holy Apoſtle Saint Paul) not to be ſorry, as men Without hope, for them that ſleep

in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our mediatour and redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

THE

Thankſgiving of Women after Child-birth,

Commonly called,

The Churching of Women.

¶ The woman at the uſual time after her delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ Then ſhall the Prieſt ſay this Pſalm)

I Am well pleaſed: that the Lord hath heard the voice of my prayer. *Dilexi, quoniam.* Pſal. cxvj.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: World without end. Amen.

¶ Or this Psalm.

Nisi Dominus. Psal. cxxvij.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the Watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak With their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Then

Churching of Women.

¶ Then the Prieſt ſhall ſay,

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, And the power, and the glory, for ever and ever. Amen.

Miniſter.

O Lord, ſave this woman thy ſervant;

Anſwer.

Who putteth her truſt in thee.

Miniſter.

Be thou to her a ſtrong tower;

Anſwer.

From the face of her enemy.

Miniſter.

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Churching of Women.

Minister.

Let us pray.

O Almighty God, We give thee humble thanks for that thou hast vouchsafed to deliver this Woman thy servant from the great pain and peril of Child-birth; Grant, We beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy Will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A COMMINATION,

OR

Denouncing of Gods anger and judgments againſt ſinners, with certain Prayers to be uſed on the firſt day of *Lent*, and at other times, as the Ordinary ſhall appoint.

¶ After Morning Prayer, the Litany ended, according to the accuſtomed manner, the Prieſt ſhall in the Reading-Pew or Pulpit, ſay,

BRethren, In the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this World, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, Which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, Amen: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm With your own mouths the curſe of God to be due.

Curſed

Commination.

Deut.xxvij 15 Curſed is the man that maketh any carved or molten image, to worſhip it.

¶ And the people ſhall anſwer and ſay,

Amen.

Miniſter.

16 Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

17 Curſed is he that removeth his neighbours landmark.

Anſwer.

Amen.

Miniſter.

18 Curſed is he that maketh the blind to go out of his way.

Anſwer.

Amen.

Miniſter.

19 Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow.

Anſwer.

Amen.

Miniſter.

24 Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Lev.xx. 10 Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Deut.xxvij 25 Curſed is he that taketh reward to ſlay the innocent.

Anſwer.

Amen.

Miniſter.

Jer.xvij. 5. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

Commination.

Minister.

Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. Matt. xxv. 41. 1 Cor. vj. 9, 10.

Answer.

Amen.

Minister.

NOw seeing that all they are accursed (as the prophet David beareth Witness) who do erre and go astray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailling with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not

Psal. cxix. 21.

S. Matt. iij. 10.

Heb. x. 31.

Psal. xj. 6.

Isa. xxvj. 21.

Mal. iij. 2. S. Matt. iij. 12.

1 Thes. v. 2, 3.

Rom. ij. 4, 5.

Prov. j. 28. 29, 30.

not the fear of the Lord, but abhorred my counsel, and
S. Matth. xxv. 10, 11, 12. despised my correction. Then shall it be too late to knock, When the door shall be shut; and too late to try for mercy, When it is the time of justice. O terrible voice of most just judgment Which shall be pronounced upon them, When it shall be said unto them, Go ye cursed into the fire everlasting, Which is prepared for the devil
S. Matth. xxv. 41.
2 Cor. vj. 2. and his angels. Therefore, brethren, take We heed betime, While the day of salvation lasteth; for the night
S. John ix. 4. xij. 35, 36. cometh, When none can work: but let us, While We have the light, believe in the light, and Walk as children of the light, that We be not cast into utter darkS. Matth. xxv. 30. nes, Where is Weeping and gnashing of teeth. Let us not abuse the goodnes of God, who calleth us mercifully to amendment, and of his endles pity promiseth us forgivenes of that which is past, if With a perfect
Isa. j. 18. and true heart We return unto him. For though our sins be as red as scarlet, they shall be made White as snow: and though they be like purple, yet they shall
Ezek. xviij. 30, 31, 32. be made White as Wooll. Turn ye (saith the Lord) from all your Wickednes, and your sin shall not be your destruction. Cast away from you all your ungodlines that ye have done, make you new hearts, and a new spirit: Wherefore Will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God: Turn ye then,
1 S. John ij. 1 and ye shall live. Although We have sinned, yet have We an advocate With the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For
Isa. liij. 5 he Was Wounded for our offences, and smitten for our Wickednes. Let us therefore return unto him, Who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most Willing to pardon us, if We come unto him With faithful repentance; if We Will submit our selves unto him, and from henceforth Walk in his Ways; if We
S. Matth. xj. 29, 30. Will take his easie yoke, and light burden upon us, to follow him in lowlines, patience, and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation With thanksgiving. This if We do, Christ will deliver us from the curse of the law, and from the

extream

extream malediction which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen. S.Mat.xxv. 33, 34.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, *Miserere mei, Deus.*

Miserere mei, Deus. Psal.li.

HAve mercy upon me, O God, after thy great goodnes: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickednes: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickednes: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladnes: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltines, O God, thou that art

art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God, is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the Walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Minister.

O Lord, save thy servants;

Answer.

That put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Commination.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

O Lord, We beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, Who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy; to thee onely it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this World, that we may ever live with thee in the World to come, through Jeſus Chriſt our Lord. Amen.

¶ Then

Commination.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ Then the Miniſter alone ſhall ſay,

The Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE

Pſalter or Pſalms

OF

DAVID,

After the Tranſlation of the Great

BIBLE,

Pointed as they are to be Sung or Said in

CHURCHES.

In the *SAVOY*,
Printed by the Aſſigns of *John Bill* and *Chriſtopher Barker*, Printers to the Kings moſt Excellent Majeſty. *Anno Dom.* 1669.

CUM PRIVILEGIO.

hn Thompson

THE Pſalms of David.

Beatus vir, qui non abiit. Pſal. j.

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the waterſide, that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. ij.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

The j. DAY.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati? Psal. iij.

LOrd, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: there is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head,

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. iv.

HEar me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, onely that makest me dwell in safety.

Verba mea auribus. Psal. v.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloud-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

The j. DAY.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Domine ne. Psal. vj.

Evening Prayer.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. vij.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, & deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;
4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;
5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.
6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.
7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.
8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.
9 O let the wickedness of the ungodly come to an end: but guide thou the just.
10 For the righteous God: trieth the very hearts and reins.
11 My help cometh of God: Who preserveth them that are true of heart.
12 God is a righteous Judge, strong and patient: and God is provoked every day.
13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.
14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutours.
15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodliness.
16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.
17 For his travel shall come upon his own head: and his wickedness shall fall on his own pate.
18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Domine, Dominus noster. Psal. viij.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

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2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him:

5 Thou madest him lower then the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our governour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. ix.

Morning Prayer.

I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And

10 And they that know thy Name, will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for bloud, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoyce in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

Ut quid, Domine? Pſal. x.

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore deſieth he all his enemies.

6 For

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6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murther the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thine hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkneth thereto.

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. xj.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their

their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm, and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Salvum me fac. Psal. xij.

HElp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tryed, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

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Usque quo, Domine ? Psal. xiij.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me:

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me:

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord most Highest.

Dixit insipiens. Psal. xiv.

THe fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing, and bitterness: their feet are swift to shed bloud.

7 Destruction, and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord:

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel

of

of the poor: because he putteth his trust in the Lord.
11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

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Domine, quis habitabit. Psal. xv.

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?
2 Even he, that leadeth an uncorrupt life: and doth the thing, which is right, and speaketh the truth from his heart.
3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandred his neighbour.
4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them, that fear the Lord.
5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.
6 He that hath not given his money upon usury: nor taken reward against the innocent.
7 Whoso doth these things: shall never fall.

Morning Prayer.

Conserva me, Domine. Psal. xvi.

PReserve me, O God: for in thee have I put my trust.
2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.
3 All my delight is upon the saints, that are in the earth: and upon such, as excel in vertue.
4 But they, that run after another god: shall have great trouble.
5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.
6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.
7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.
8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

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9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulnes of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. xvij.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night season; thou hast tryed me, and shalt find no wickednes in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thée, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindnes, thou that art the Saviour of them, which put their trust in thée: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly, that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up,

13 Up, Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the evil world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſs: and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.

Diligam te, Domine. Pſal. xviij.

I Will love thee, O Lord, my ſtrength; the Lord is my ſtony rock, and my defence: my Saviour, my God, and my might, in whom I will truſt, my buckler, the horn alſo of my ſalvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled, and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion

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round about him with dark water, and thick clouds to cover him.

12 At the brightnes of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: The Lord my God shall make my darkness to be light.

29 For

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The Way of God is an undefiled way: the Word of the Lord alſo is tried in the fire; he is the defender of all them, that put their truſt in him.

31 For Who is God, but the Lord: or Who hath any ſtrength, except our God;

32 It is God, that girdeth me With ſtrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me up on high.

34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.

35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.

36 Thou ſhalt make room enough under me for to go: that my foot-ſteps ſhall not ſlide.

37 I Will follow upon mine enemies, and overtake them: neither Will I turn again till I have deſtroyed them.

38 I Will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.

39 Thou haſt girded me With ſtrength unto the battel: thou ſhalt throw down mine enemies under me.

40 Thou haſt made mine enemies alſo to turn their backs upon me: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall be none to help them: yea even unto the Lord ſhall they cry, but he ſhall not hear them.

42 I Will beat them as ſmall as the duſt before the Wind: I Will caſt them out as the clay in the ſtreets.

43 Thou ſhalt deliver me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people, Whom I have not known: ſhall ſerve me.

45 As ſoon as they hear of me they ſhall obey me: but the ſtrange children ſhall diſſemble With me.

46 The ſtrange children ſhall fail: and be afraid out of their priſons.

47 The Lord liveth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſalvation.

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48 Even the God, that seeth that I be avenged: and subdueth the people unto me.

49 It is he, that delivereth me from my cruel Enemies, and setteth me up above mine Adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his Anointed, and unto his Seed for evermore.

Cœli enarrant. Psal. xix.

Morning Prayer.

THe Heavens declare the glory of God: and the Firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

4 There is neither speech, nor language: but their voices are heard among them.

3 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which cometh forth as a Bridegroom out of his chamber, and rejoyceth as a Giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. xx.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy Heaven: even with the wholsom strength of his right hand.

7 Some put their trust in Chariots, and some in Horses: but We will remember the Name of the Lord our God.

8 They are brought down, and fallen: but We are risen, and stand upright.

9 Save, Lord, and hear us, O King of Heaven: when We call upon thee.

Domine, in virtute tua. Psal. xxj.

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever, and ever.

5 His

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5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Deus, Deus meus. Psal. xxii.

Evening Prayer.

MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our Fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers

Womb: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping, and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands, and my feet, I may tell all my bones: they stand staring, and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All

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27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten, and worshipped.

30 All they, that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousnes: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. xxiij.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousnes for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod, and thy staff comfort me.

5 Thou shalt prepare a table before me against them, that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindnes and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Domini est terra. Psal. xxiv.

Morning Prayer.

THe earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and

and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them, that seek him: even of them, that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Ad te, Domine, levavi. Psal. xxv.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 Oh remember not the sins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious, and righteous is the Lord: therefore will he teach sinners in the way.

8 Them, that are meek, shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto such as keep his covenant, and his testimonies.

10 For

The v. DAY.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.
11 What man is he, that feareth the Lord: him shall he teach in the way, that he shall choose.
12 His soul shall dwell at ease: and his seed shall inherit the land.
13 The secret of the Lord is among them, that fear him: and he will shew them his covenant.
14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.
15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.
16 The sorrows of my heart are inlarged: O bring thou me out of my troubles.
17 Look upon my adversity, and misery: and forgive me all my sin.
18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.
19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.
20 Let perfectness, and righteous dealing wait upon me: for my hope hath been in thee.
21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. xxvj.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and prove me: try out my reins, and my heart.
3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.
4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.
5 I have hated the congregation of the wicked: and will not sit among the ungodly.
6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;
7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. xxvii.

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

The v. DAY.

12 When my Father, and my Mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. xxviij.

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them, that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte

The vj. DAY.

Afferte Domino. Pſal. xxix.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip, and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the Sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them alſo to skip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the Wilderneſs: yea, the Lord ſhaketh the Wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the Water-floud: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Exaltabo te, Domine. Pſal. xxx.

Morning Prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them, that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

The vj. DAY.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodnes hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my bloud: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heavines into joy: thou hast put off my sack-cloth, and girded me with gladnes.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal. xxxj.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousnes.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them, that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble:

ble: and mine eye is conſumed for very heavineſs; yea, my ſoul, and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they, that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them, that perſecute me.

18 Shew thy ſervant the light of thy countenance: and ſave me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confuſion, and be put to ſilence in the grave.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpitefully ſpeak againſt the righteous.

21 O how plentiful is thy goodneſs which thou haſt laid up for them, that fear thee: and that thou haſt prepared for them, that put their truſt in thee, even before the ſons of men!

22 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marvellous great kindneſs in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Nevertheleſs thou heardeſt the voice of my prayer: when I cried unto thee.

The vj. DAY.

26 O love the Lord, all ye his saints: for the Lord preserveth them, that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye, that put your trust in the Lord.

Beati, quorum. Psal. xxxij.

Evening Prayer.

BLessed is he, whose unrighteousnes is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day, and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee; and mine unrighteousnes have I not hid.

6 I said, I will confes my sins unto the Lord: and so thou forgavest the wickednes of my sin.

7 For this shall every one, that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water-flouds they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compas me about with songs of deliverance.

9 I will inform thee, and teach thee in the way, wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse, and mule, which have no understanding: whose mouths must be held with bit, and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye, that are true of heart.

Exultate, justi. Psal. xxxiij.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.
3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.
4 For the word of the Lord is true: and all his works are faithful.
5 He loveth righteousness, and judgment: the earth is full of the goodness of the Lord.
6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.
7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.
8 Let all the earth fear the Lord: stand in awe of him, all ye, that dwell in the world;
9 For he spake, and it was done: he commanded, and it stood fast.
10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.
11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.
12 Blessed are the people, whose God is the Lord Jehovah: and blessed are the folk, that he hath chosen to him, to be his inheritance.
13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them, that dwell on the earth.
14 He fashioneth all the hearts of them: and understandeth all their works.
15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.
16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.
17 Behold, the eye of the Lord is upon them, that fear him: and upon them, that put their trust in his mercy.
18 To deliver their soul from death: and to feed them in the time of dearth.
19 Our

The vi. DAY.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. xxxiiij.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them, that fear him: and delivereth them.

8 O taſte, and ſee, how gracious the Lord is: bleſſed is the man, that truſteth in him.

9 O fear the Lord, ye, that are his Saints: for they, that fear him, lack nothing.

10 The lions do lack, and ſuffer hunger: but they, who ſeek the Lord, ſhall want no manner of thing, that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that luſteth to live: and would fain ſee good dayes:

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them, that do evil: to root out the remembrance of them from the earth.

17 The

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them, that are of a contrite heart: and will save such, as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they, that hate the righteous, shall be desolate.

22 The Lord delivereth the souls of his servants: and all they, that put their trust in him, shall not be destitute.

The vij. DAY.

Judica me, Domine. Psal. xxxv.

PLead thou my cause, O Lord, with them, that strive with me: and fight thou against them, that fight against me.

2 Lay hand upon the shield, and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them, that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark, and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him, that is too strong

Morning Prayer.

The vij. DAY.

strong for him: yea, the poor, and him that is in misery, from him, that spoileth him.

11 False witnesses did rise up: they laid to my charge things, that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into my own bosom.

14 I behaved my self, as though it had been my friend or my brother: I went heavily, as one, that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities, which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them, that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why: their communing is not for peace: but they imagine deceitful words against them, that are quiet in the land.

21 They gaped upon me with their mouths and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with

with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit injustus. Psal. xxxvi.

My heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them, that know thee: and thy righteousness unto them, that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fain, all that work wickedness: they are cast down, and shall not be able to stand.

Noli

The vij. DAY.

Evening Prayer.

Noli æmulari. Psal. xxxvij.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him, whose way doth prosper: against the man, that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they, that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen, that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such, as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They

19 They ſhall not be confounded in the perilous time: and in the days of dearth they ſhall have enough.
20 As for the ungodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambs: yea, even as the ſmoke ſhall they conſume away.
21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.
22 Such, as are bleſſed of God, ſhall poſſeſs the land: and they, that are curſed of him, ſhall be rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.
24 Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.
25 I have been young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.
26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.
27 Flee from evil, and do the thing that is good: and dwell for evermore.
28 For the Lord loveth the thing that is right: he forſaketh not his, that be godly, but they are preſerved for ever.
29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.
30 The righteous ſhall inherit the land: and dwell therein for ever.
31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.
32 The law of his God is in his heart: and his goings ſhall not ſlide.
33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.
34 The Lord will not leave him in his hand: nor condemn him when he is judged.
35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.
36 I my ſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.
37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep

The viij. DAY.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſours, they ſhall periſh together: and the end of the ungodly is, They ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Domine, ne in furore. Pſal. xxxviij.

Morning Prayer.

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble, and miſery: that I go mourning all the day long.

7 For my loins are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers, and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo, that ſought after my life, laid ſnares for me: and they, that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one, that is dumb, who doth not open his mouth.

14 I be-

14 I became even as a man, that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I, truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they, that hate me wrongfully, are many in number.

20 They alſo, that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, cuſtodiam. Pſal. xxxix.

I Said, I will take heed to my waies: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain, and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thée, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell, who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

The viij. DAY.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. xl.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire, and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man, that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works, which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man, that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be moe than I am able to express.

8 Sacrifice, and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great con-

congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

The viij. DAY.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy, and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are moe in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those, that seek thee, be joyful, and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor, and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Beatus, qui intelligit. Psal. xli.

Evening Prayer.

BLessed is he, that considereth the poor, and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: when shall he die, and his name perish?

6 And

The ix. DAY.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they, which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden

holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. xlv.

My heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip, and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of Myrrh, Aloes, and Caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So

The ix. DAY.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.
13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.
14 The Kings daughter is all glorious within: her clothing is of wrought gold.
15 She shall be brought unto the King in raiment of needle-work: the virgins, that be her fellows, shall bear her company, and shall be brought unto thee.
16 With joy, and gladness shall they be brought: and shall enter into the kings palace.
17 In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.
18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Deus noster refugium. Psal. xlvi.

GOd is our hope and strength: a very present help in trouble.
2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.
3 Though the waters thereof rage, and swell: and though the mountains shake at the tempest of the same.
4 The rivers of the floud thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.
5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.
6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.
7 The Lord of hosts is with us: the God of Jacob is our refuge.
8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.
9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Psal. xlvij.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. xlviij.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou

The xi. DAY.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou, that I will eat bulls flesh: and drink the bloud of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks, and praise, he honoureth me: and to him, that ordereth his conversation right, will I shew the salvation of God.

Miserere

The x. DAY.

Miserere mei, Deus. Psal. lj.

HAve mercy upon me, O God, after thy great goodnes: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickednes: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickednes: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy, and gladnes: that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnes.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken, and contrite heart, O God, shalt thou not despise.

18 O be favourable, and gracious unto Sion: build thou the walls of Jerusalem.

The x. DAY.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. lij.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily:

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness, more than goodness: and to talk of lies, more than righteousness.

5 Thou hast loved to speak all words, that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man, that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever, and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Dixit insipiens. Psal. liij.

Evening Prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none, that doth good.

3 God looked down from heaven upon the children of men: to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether

together become abominable: there is also none, that doth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread: they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him, that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. Psal. liv.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. lv.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

The x. DAY.

5 Fearfulnes and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away and be at rest.

7 Lo, then would I get me away far off: and remain in the wildernes.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousnes, and strife in the city.

10 Day and night they go about within the walls thereof: mischief also, and sorrow are in the midst of it.

11 Wickednes is therein: deceit, and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary, that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle, that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oyl, and yet be they very swords.

23 O

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloud-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. lvi.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many, that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all, that they imagine, is to do me evil.

6 They hold altogether, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

The xj. DAY.

Miserere mei, Deus. Psal. lvij.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God, that shall perform the cause, which I have in hand.

3 He shall send from heaven: and save me from the reproof of him, that would eat me up.

4 God shall send forth his mercy, and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears, and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fain into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake, lute, and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. lviij.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing, that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They

4 They are as venemous, as the poison of a serpent: even like the deaf adder, that stoppeth her ears;
5 Which refuseth to hear the voice of the charmer: charm he never so wisely.
6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out.
7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.
8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.
9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.
10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Eripe me de inimicis. Psal. lix.

DEliver me from mine enemies, O God: defend me from them that rise up against me.
2 O deliver me from the wicked doers: and save me from the bloud-thirsty men.
3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.
4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.
4 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.
6 They go to and fro in the evening: they grin like a dog, and run about through the city.
7 Behold, they speak with their mouth, and swords are in their lips: for Who doth hear?
8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.
9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God

The xj. DAY.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.
11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.
12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.
13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.
14 And in the evening they will return: grin like a dog, and will go about the city.
15 They will run here and there for meat: and grudge if they be not satisfied.
16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.
17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. lx.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.
2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.
3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.
4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.
5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.
6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.
7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver,
8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.
9 Who will lead me into the strong city: Who will bring me into Edom?

10 Hast

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts?
11 O be thou our help in trouble: for vain is the help of man.
12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi Deus. Psal. lxi.

HEar my crying, O God: give ear unto my prayer.
2 From the ends of the earth will I call upon thee: when my heart is in heavinesse.
3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.
4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.
5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.
6 Thou shalt grant the King a long life: that his years may endure throughout all generations.
7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulnes, that they may preserve him.
8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. Psal. lxij.

MY soul truly waiteth still upon God: for of him cometh my salvation.
2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.
3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.
5 Nevertheles, my soul, wait thou still upon God: for my hope is in him.
6 He truly is my strength and my salvation: he is my defence, so that I shall not fall. 7 In

The xij. DAY.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.
8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.
9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter than vanity it ſelf.
10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.
11 God ſpake once, and twice I have alſo heard the ſame: That power belongeth unto God;
12 And that thou Lord art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. lxiij.

O God, thou art my God: early will I ſeek thee.
2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.
3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.
4 For thy loving kindneſs is better than the life it ſelf: my lips ſhall praiſe thee.
5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.
6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.
7 Have I not remembred thee in my bed: and thought upon thee when I was waking?
8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.
9 My ſoul hangeth upon thee: thy right hand hath upholden me.
10 Theſe alſo, that ſeek the hurt of my ſoul: they ſhall go under the earth.
11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.
12 But the king ſhall rejoyce in God; all they alſo, that ſwear by him, ſhall be commended: for the mouth of them, that ſpeak lies, ſhall be ſtopped.

Exaudi,

Exaudi, Deus. Psal. lxiiij.

HEar my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They incourage themselves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men, that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they, that are true of heart, shall be glad.

Te decet hymnus. Psal. lxv.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man, whom thou chooses, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderfull things in thy righteousness, O God of our salvation: thou, that art the hope of all the ends of the earth, and of them that remain in the broad sea.

The xij. DAY.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also, that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou, that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. lxvj.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such, as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;
8 Who holdeth our soul in life: and suffereth not our feet to slip.
9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.
10 Thou broughtest us into the snare: and laidst trouble upon our loins.
11 Thou sufferedst men to ride over our heads: We went through fire and water, and thou broughtest us out into a wealthy place.
12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.
13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.
14 O come hither, and hearken, all ye, that fear God: and I will tell you, what he hath done for my soul.
15 I called unto him with my mouth: and gave him praises with my tongue.
16 If I incline unto wickedness with mine heart: the Lord will not hear me.
17 But God hath heard me: and considered the voice of my prayer.
18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. lxvij.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;
2 That thy way may be known upon earth: thy saving health among all nations.
3 Let the people praise thee, O God: yea, let all the people praise thee.
4 O let the Nations rejoyce, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.
5 Let the people praise thee, O God: let all the people praise thee.

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6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.
7 God shall bless us: and all the ends of the world shall fear him.

Exurgat Deus. Psal. lxviij.

Morning Prayer.

LEt God arise, and let his enemies be scattered: let them also, that hate him, flee before him.
2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.
3 But let the righteous be glad, and rejoyce before God: let them also be merry, and joyful.
4 O sing unto God, and sing praises unto his Name: magnifie him, that rideth upon the heavens, as it were upon an horse; praise him in his name, yea and rejoyce before him.
5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.
6 He is the God, that maketh men to be of one minde in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarcenes.
7 O God, when thou wentest forth before the people: when thou wentest through the wildernes,
8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.
9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.
10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnes prepared for the poor.
11 The Lord gave the word: great was the company of the preachers.
12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.
13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.
14 When the Almighty scattered kings for their sake:

ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo ye high hills? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counſel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

 30 When

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30 When the company of the spear-men and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Salvum me fac. Psal. lxix.

Evening Prayer.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They, that hate me without a cause, are more than the hairs of my head: they, that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them, that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those, that seek thee, be confounded through me, O Lord God of Israel.

7 And why: for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them, that rebuked thee, are fallen upon me.

10 I wept and chaſtened my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They, that ſit in the gate, ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-floud drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee and hear me.

19 Draw nigh unto my ſoul and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vineger to drink.

23 Let their table be made a ſnare to take themſelves withall: and let the things, that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and

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and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, When I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they, that love his name, shall dwell therein.

Deus in adjutorium. Psal. lxx.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those, that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they, that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake

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16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus, Judicium. Psal. lxxii.

GIve the King thy judgments, O God: and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the Isles shall give

give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor, when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their bloud be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His name shall endure for ever, his name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things;

19 And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Quam bonus Israel. Psal. lxxiij.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They

The xv. DAY.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.
9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.
10 Therefore fall the people unto them: and thereout suck they no small advantage.
11 Tush, say they, how should God perceive it: is there knowledge in the most High?
12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.
13 All the day long have I been punished: and chastened every morning.
14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.
15 Then thought I to understand this: but it was too hard for me,
16 Until I went into the sanctuary of God: then understood I the end of these men;
17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.
18 Oh how suddenly do they consume: perish, and come to a fearful end!
19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.
20 Thus my heart was grieved: and it went even through my reins.
21 So foolish was I, and ignorant: even as it were a beast before thee.
22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsel: and after that receive me with glory.
24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.
25 My flesh, and my heart faileth: but God is the strength of my heart, and my portion for ever.
26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. lxxiv.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help, that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

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16 Thou broughtest out fountains, and Waters out of the hard rocks: thou driedst up mighty Waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer, and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them, that hate thee, encreaseth ever more and more.

Confitebimur tibi. Psal. lxxv.

Morning Prayer.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. lxxvj.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men, whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fain.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderful among the Kings of the earth.

Voce mea ad Dominum. Psal. lxxvij.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

The xv. DAY.

3 When I am in heavinels, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble, that I cannot ſpeak.

5 I have conſidered the days of old: and the years that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God, as our God?

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved and ſhook withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Attendite,

Attendite, populе. Psal. lxxviij.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

The xv. DAY.

17 He brought Waters out of the stony rock: so that it gushed out like the rivers.
18 Yet for all this they sinned more against him: and provoked the most Highest in the Wilderness.
19 They tempted God in their hearts: and required meat for their lust.
20 They spake against God also, saying: Shall God prepare a table in the Wilderness:
21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people:
22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;
23 Because they believed not in God: and put not their trust in his help.
24 So he commanded the clouds above: and opened the doors of heaven.
25 He rained down Manna also upon them for to eat: and gave them food from heaven.
26 So man did eat Angels food: for he sent them meat enough.
27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.
28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.
29 He let it fall among their tents: even round about their habitation.
30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.
31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.
32 But for all this they sinned yet more: and believed not his wondrous works.
33 Therefore their days did he consume in vanity: and their years in trouble.
34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wildernes: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into bloud: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousnes of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wildernes like a flock.

The xv. DAY.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. lxxix.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their bloud have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatnes of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosom.

14 So we, that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui

The xvj. DAY.

Qui regis Iſrael. Pſal. lxxx.

HEar, O thou ſhepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubims.

2 Before Ephraim, Benjamin and Manaſſes: ſtir up thy ſtrength, and come, and help us.

3 Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth:

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſnes of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen and planted it.

9 Thou madeſt room for it: and when it had taken root it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by pluck off her grapes:

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold, and viſit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thy ſelf.

16 It is burnt with fire and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the Son of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. lxxxi.

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Deus

The xvj. DAY.

Evening Prayer.

Deus stetit. Psal. lxxxij.

GOd standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. lxxxiij.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;
12 Who say, Let us take to our selves: the houses of God in possession.
13 O my God, make them like unto a Wheel: and as the stubble before the Wind;
14 Like as the fire that burneth up the Wood: and as the flame that consumeth the mountains.
15 Persecute them even so With thy tempest: and make them afraid With thy storm.
16 Make their faces ashamed, O Lord: that they may seek thy Name.
17 Let them be confounded and vexed evermore and more: let them be put to shame and perish.
18 And they shall know that thou Whose Name is Jehovah: art only the most Highest over all the earth.

Quam dilecta! Psal. lxxxiv.

O How amiable are thy dWellings: thou Lord of hosts!
2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.
3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.
4 Blessed are they that dWell in thy house: they will be alWay praising thee.
5 Blessed is the man Whose strength is in thee: in Whose heart are thy Ways.
6 Who going through the vale of misery, use it for a well: and the pools are filled With Water.
7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.
8 O Lord God of hosts, hear my prayer: hearken O God of Jacob.
9 Behold, O God our defender: and look upon the face of thine anointed.
10 For one day in thy courts: is better than a thousand.
11 I had rather be a door-keeper in the house of my God: than to dWell in the tents of ungodliness.

 12 For

The xvij. DAY.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. lxxxv.

LORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Inclina, Domine. Psal. lxxxvi.

Morning Prayer.

BOW down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doſt.

9 All nations whom thou haſt made ſhall come and worſhip thee, O Lord: and ſhall glorifie thy name.

10 For thou art great, and doſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew ſome token upon me for good, that they who hate me may ſee it and be aſhamed: becauſe thou, Lord, haſt holpen me and comforted me.

Fundamenta ejus. Pſal. lxxxvij.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are ſpoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

The xvij. DAY.

4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, lo, there was he born.
5 And of Sion it ſhall be reported that he was born in her: and the moſt High ſhall ſtabliſh her.
6 The Lord ſhall rehearſe it when he writeth up the people: that he was born there.
7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. lxxxviij.

O Lord God of my ſalvation, I have cryed day and night before thee: O let my prayer enter into thy preſence, encline thine ear unto my calling.
2 For my ſoul is full of trouble: and my life draweth nigh unto hell.
3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.
4 Free among the dead, like unto them that are wounded, and lie in the grave: Who are out of remembrance, and are cut away from thy hand.
5 Thou haſt laid me in the loweſt pit: in a place of darkneſs and in the deep.
6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.
7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.
8 I am ſo faſt in priſon: that I cannot get forth.
9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.
10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?
11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?
12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?
13 Unto thee have I cryed, O Lord: and early ſhall my prayer come before thee.
14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrours have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like Water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. lxxxix.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For Who is he among the clouds: that shall be compared unto the Lord:

7 And What is he among the gods: that shall be like unto the Lord:

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, Who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt and destroyed it: thou hast scattered thine enemies abroad With thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

 13 Thou

The xviij. DAY.

Morning Prayer.

Domine refugium. Psal. xc.

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 Assoon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be

be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Qui habitat. Pſal. xcj.

WHoſo dwelleth under the defence of the moſt High: ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſom peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulnes and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

6 For the peſtilence that walketh in darknes: nor for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evil happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy ways.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfie him: and ſhew him my ſalvation.

Bonum

The xviij. DAY.

Bonum eſt confiteri. Pſal. xcij.

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy Works: and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy Works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the Workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh: and all the Workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oyl.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Dominus regnavit. Pſal. xciij.

Evening Prayer.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He

2 He hath made the round World so sure: that it cannot be moved.

3 Ever since the World began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The Waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. xciv.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the World: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until

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15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. xcv.

Morning Prayer.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Fourty

10 Fourty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my ways;
11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. xcvi.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.
2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.
3 Declare his honour unto the heathen: and his wonders unto all people.
4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.
5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.
6 Glory and worship are before him: power and honour are in his sanctuary.
7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.
8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.
9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.
10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.
11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.
12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.
13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. xcvij.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

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2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.
3 There ſhall go a fire before him: and burn up his enemies on every ſide.
4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.
5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.
6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.
7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.
8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgments, O Lord.
9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.
10 O ye, that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.
11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.
12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

Cantate Domino. Pſal. xcviij.

Evening Prayer.

O Sing unto the Lord a new ſong: for he hath done marvellous things.
2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.
3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.
4 He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.
5 Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.
6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With

7 With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world and the people with equity.

Dominus regnavit. Psal. xcix.

THe Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. c.

OBe joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure, that the Lord he is God; it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

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3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. cj.

My song shall be of mercy and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomack: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. Psal. cij.

Morning Prayer.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs: and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworn together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow: and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion: and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of ſuch as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem;

22 When the people are gathered together: and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey: and ſhortned my days.

24 But I ſaid, O my God, take me not away in the

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midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. ciij.

PRaise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The

15 The days of man are but as grass: for he flourisheth as a flower of the field.
16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.
17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;
18 Even upon such as keep his covenant: and think upon his commandments to do them.
19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.
20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken unto the voice of his words.
21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.
22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. Psal. civ.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.
2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.
3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.
4 He maketh his Angels spirits: and his ministers a flaming fire.
5 He laid the foundations of the earth: that it never should move at any time.
6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.
7 At thy rebuke they flee: at the voice of thy thunder they are afraid.
8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.
9 Thou

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9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the firre-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.
30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.
31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.
32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.
33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.
34 And so shall my words please him: my joy shall be in the Lord.
35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Psal. cv.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.
2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.
3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.
4 Seek the Lord and his strength: seek his face evermore.
5 Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;
6 O ye seed of Abraham his servant: ye children of Jacob his chosen.
7 He is the Lord our God: his judgments are in all the world.
8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;
9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And

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10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament.
11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.
12 When there were yet but a few of them: and they ſtrangers in the land;
13 What time as they went from one nation to another: from one kingdom to another people;
14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes.
15 Touch not mine Anointed: and do my prophets no harm.
16 Moreover he called for a dearth upon the land: and deſtroyed all the proviſion of bread.
17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant.
18 Whoſe feet they hurt in the ſtocks: the iron entred into his ſoul;
19 Until the time came that his cauſe was known: the word of the Lord tried him.
20 The king ſent, and delivered him: the prince of the people let him go free.
21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;
22 That he might inform his princes after his will: and teach his ſenatours wiſdom.
23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.
24 And he increaſed his people exceedingly: and made them ſtronger than their enemies;
25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.
26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.
27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.
28 He ſent darkneſs, and it was dark: and and they were not obedient unto his word.
29 He turned their waters into bloud: and ſlew their fiſh.
30 Their land brought forth frogs: yea, even in their kings chambers.

31 He

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

Confitemini Domino. Psal. cvj.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That

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42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. cvij.

Morning Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heavinels:

nels: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtrels.

14 For he brought them out of darknels, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodnels: and declare the wonders that he doth for the children of men;

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickednels.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtrels.

20 He ſent his word, and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodnels: and declare the wonders that he doth for the children of men;

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladnels.

23 They that go down to the ſea in ſhips: and occupie their buſineſs in great waters,

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtrels.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

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31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Paratum cor meum. Psal. cviij.

Evening Prayer.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. cix.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

The xxij. DAY.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.
10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.
11 Let there be no man to pity him: nor to have compassion upon his fatherless children.
12 Let his posterity be destroyed: and in the next generation let his name be clean put out.
13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.
14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.
15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.
16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.
17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.
18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withall.
19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.
20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.
21 O deliver me, for I am helpless and poor: and my heart is wounded within me.
22 I go hence like the shadow that departeth: and am driven away as the grashopper.
23 My knees are weak through fasting: my flesh is dried up for want of fatness.
24 I became also a reproach unto them: they that looked upon me, shaked their heads.
25 Help me, O Lord my God: O save me according to thy mercy.
26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.
27 Though they curse, yet bless thou: and let them be

be confounded that rise up against me; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. cx.

THe Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. cxj.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He

The xxiij. DAY.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.
6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.
7 The works of his hands are verity and judgment: all his commandments are true.
8 They stand fast for ever and ever: and are done in truth and equity.
9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.
10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. cxij.

BLessed is the man that feareth the Lord: he hath great delight in his commandments.
2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.
3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.
4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.
5 A good man is merciful, and lendeth: and will guide his words with discretion.
6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.
7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.
8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.
9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.
10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth and consume away; the desire of the ungodly shall perish.

Laudate, pueri. Psal. cxiij.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed

The xxiij. DAY.

2 Blessed be the Name of the Lord: from this time forth for evermore.
3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.
4 The Lord is high above all heathen: and his glory above the heavens.
5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?
6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;
7 That he may set him with the princes: even with the princes of his people.
8 He maketh the barren woman to keep house: and to be a joyful mother of children.

In exitu Israel. Psal. cxiv.

Evening Prayer.

When Israel came out of Egypt: and the house of Jacob from among the strange people,
2 Judah was his sanctuary: and Israel his dominion.
3 The sea saw that and fled: Jordan was driven back.
4 The mountains skipped like rams: and the little hills like young sheep.
5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?
6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.
8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Non nobis, Domine. Psal. cxv.

Not unto us, O Lord, not unto us, but unto thy name give the praise: for thy loving mercy, and for thy truths sake.
2 Wherefore shall the heathen say: where is now their God?
3 As for our God, he is in heaven: he hath done whatsoever pleased him.
4 Their

The xxiv. DAY.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Dilexi, quoniam. Pſal. cxvj.

Morning Prayer.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. cxvij.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. cxviij.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let

The xxiv. DAY.

3 Let the house of Aaron now confess: that his mercy endureth for ever.
4 Yea, let them now, that fear the Lord, confess: that his mercy endureth for ever.
5 I called upon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not fear what man doth unto me.
7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.
8 It is better to trust in the Lord: than to put any confidence in man.
9 It is better to trust in the Lord: than to put any confidence in princes.
10 All nations compassed me round about: but in the Name of the Lord will I destroy them.
11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.
12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.
14 The Lord is my strength and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.
17 I shall not die, but live: and declare the works of the Lord.
18 The Lord hath chastened and corrected me: but he hath not given me over unto death.
19 Open me the gates of righteousness: that I may go in to them, and give thanks unto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The

22 The same stone which the builders refused: is become the head-stone in the corner.
23 This is the Lords doing: and it is marvellous in our eyes.
24 This is the day which the Lord hath made: We will rejoyce and be glad in it.
25 Help me now, O Lord: O Lord, send us now prosperity.
26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.
27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.
29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. cxix.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.
2 Blessed are they that keep his testimonies: and seek him with their whole heart.
3 For they who do no wickedness: walk in his ways.
4 Thou hast charged: that we shall diligently keep thy commandments.
5 O that my ways were made so direct: that I might keep thy statutes.
6 So shall I not be confounded: while I have respect unto all thy commandments.
7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.
8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: even by ruling himself after thy word.

The xxiv. DAY.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.
3 Thy words have I hid within my heart: that I should not sin against thee.
4 Blessed art thou, O Lord: O teach me thy statutes.
5 With my lips have I been telling: of all the judgments of thy mouth.
6 I have had as great delight in the way of thy testimonies: as in all manner of riches.
7 I will talk of thy commandments: and have respect unto thy ways.
8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.
2 Open thou mine eyes: that I may see the wondrous things of thy law.
3 I am a stranger upon earth: O hide not thy commandments from me.
4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.
5 Thou hast rebuked the proud: and cursed are they that do erre from thy commandments.
6 O turn from me shame and rebuke: for I have kept thy testimonies.
7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

My soul cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.
3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.
4 My soul melteth away for very heavinesse: comfort thou me according unto thy word.

5 Take

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

The xxv. DAY.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall kéep thy law: yea, I shall kéep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Morning Prayer.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever & ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

The xxv. DAY.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

4 For I remembred thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem

The XXV. DAY.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and silver.

Manus tuæ fecerunt me.

Evening Prayer.

Thy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

The xxv. DAY.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy Word.

2 Mine eyes long sore for thy Word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsly, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy Word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickned me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, What love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I

3 I have more understanding than my teachers: for thy testimonies are my study.
4 I am wiser than the aged: because I keep thy commandments.
5 I have refrained my feet from every evil way: that I may keep thy word.
6 I have not shrunk from thy judgments: for thou teachest me.
7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.
8 Through thy commandments I get understanding: therefore I hate all evil ways.

Lucerna pedibus meis.

THy word is a lantern unto my feet: and a light unto my paths.
2 I have sworn and am stedfastly purposed: to keep thy righteous judgments.
3 I am troubled above measure: quicken me, O Lord, according to thy word.
4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.
5 My soul is alway in my hand: yet do I not forget thy law.
6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.
7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.
8 I have applied my heart to fulfill thy statutes alway: even unto the end.

Iniquos odio habui.

I hate them that imagine evil things: but thy law do I love.
2 Thou art my defence and shield: and my trust is in thy word.
3 Away from me, ye wicked: I will keep the commandments of my God.
4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.
5 Hold

The xxvj. DAY.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.
6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.
7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.
8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I deal with the thing that is lawful and right: O give me not over unto mine oppressours.
2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.
3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.
4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.
5 I am thy servant, O grant me understanding: that I may know thy testimonies.
6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.
7 For I love thy commandments: above gold and precious stone.
8 Therefore hold I strait all thy commandments: and all false ways I utterly abhor.

Mirabilia.

Thy testimonies are wonderful: therefore doth my soul keep them.
2 When thy word goeth forth: it giveth light and understanding unto the simple.
3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.
4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.
5 Order my steps in thy word: and so shall no wickedness have dominion over me.
6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.
7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine

8 Mine eyes gush out with water: because men keep not thy law.

The XXV. DAY.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy Word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

Evening Prayer.

I Call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy Word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

The xxvi. DAY.

Vide humilitatem.

O Conſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is farre from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Ad Dominum. Psal. cxx.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battel.

Levavi oculos. Psal. cxxj.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So

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6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. cxxij.

I Was glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. cxxiij.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

Nisi quia Dominus. Psal. cxxiv.

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Psal. cxxv.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

In convertendo. Psal. cxxvj.

When the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

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5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sowe in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. cxxvij.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnes: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. cxxviij.

BLessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. cxxix

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea,

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he, that bindeth up the ſheaves, his boſome.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. cxxx.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his Word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. cxxxj.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

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4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Memento, Domine. Pſal. cxxxij.

Morning Prayer.

LOrd, remember David: and all his trouble.
2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob.
3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;
4 I will not ſuffer mine eyes to ſleep, nor mine eyelids to ſlumber: neither the temples of my head to take any reſt,
5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.
6 Lo, we heard of the ſame at Ephrata: and found it in the Wood.
7 We will go into his tabernacle: and fall low on our knees before his footſtool.
8 Ariſe, O Lord, into thy reſting place: thou, and the ark of thy ſtrength.
9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.
10 For thy ſervant Davids ſake: turn not away the preſence of thine Anointed.
11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;
12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.
13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.
14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.
15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.
16 I will bleſs her victuals with increaſe: and will ſatisfie her poor with bread.
17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.
18 There ſhall I make the horn of David to flouriſh:

rish: I have ordained a lantern for mine Anointed.
19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce, quam bonum. Psal. cxxxiij.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.
2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon: which fell upon the hill of Sion.
4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. cxxxiv.

BEhold now, praise the Lord: all ye servants of the Lord;
2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.
3 Lift up your hands in the sanctuary: and praise the Lord.
4 The Lord, that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. cxxxv.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.
5 For I know that the Lord is great: and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.
7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

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8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Confitemini. Psal. cxxxvj.

Evening Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The ſun to rule the day: for his mercy endureth for ever;

9 The moon and the ſtars to govern the night: for his mercy endureth for ever.

10 Who ſmote Egypt with their firſt-born: for his mercy endureth for ever;

11 And brought out Iſrael from among them: for his mercy endureth for ever.

12 With a mighty hand and ſtretched out arm: for his mercy endureth for ever.

13 Who divided the red ſea in two parts: for his mercy endureth for ever;

14 And made Iſrael to go through the midſt of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoſt, he overthrew them in the red ſea: for his mercy endureth for ever.

16 Who led his people through the wilderneſs: for his mercy endureth for ever;

17 Who ſmote great kings: for his mercy endureth for ever:

18 Yea, and ſlew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Balan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all fleſh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

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27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Pſal. cxxxvij.

BY the waters of Babylon we ſat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a ſong and melody in our heavineſs: Sing us one of the ſongs of Sion.

4 How ſhall we ſing the Lords ſong: in a ſtrange land?

5 If I forget thee, O Jeruſalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jeruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jeruſalem: how they ſaid, Down with it, down with it, even to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerved us.

9 Bleſſed ſhall he be, that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. cxxxviij.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving kindneſs and truth: for thou haſt magnified thy Name, and thy Word above all things.

3 When I called upon thee, thou heardeſt me: and endueſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto

unto the lowly: as for the proud, he beholdeth them afar off.

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7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Domine, probasti. Psal. cxxxix.

Morning Prayer.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My

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14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.
15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;
16 Which day by day were fashioned: when as yet there was none of them.
17 How dear are thy counsels unto me, O God: O how great is the summe of them!
18 If I tell them, they are moe in number than the sand: when I wake up, I am present with thee.
19 Wilt thou not slay the wicked, O God: depart from me ye bloud-thirsty men.
20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.
21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?
22 Yea, I hate them right sore: even as though they were mine enemies.
23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.
24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. cxl.

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.
2 Who imagine mischief in their hearts: and stir up strife all the day long.
3 They have sharpned their tongues like a serpent: adders poison is under their lips.
4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.
5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.
6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.
7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.
8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. cxlj.

LORD, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening-sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

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Evening Prayer.

Voce mea ad Dominum. Psal. cxlij.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinels, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. cxliij.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousnels sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darknels, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gasp-eth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit wareth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. cxliv.

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him:

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them: shoot out thine arrows and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of

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strange children: whose mouth talketh of vanity, and their hand right is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Exaltabo te, Deus. Psal. cxlv.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. cxlvj.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

The xxx. DAY.

Evening Prayer.

Laudate Dominum. Psal. cxlvij.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He

19 He sheweth his Word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. cxlviij.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the Word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his Word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. cxlix.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

The xxx. DAY.

5 Let the ſaints be joyful with glory: let them rejoyce in their beds.
6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;
7 To be avenged of the heathen: and to rebuke the people;
8 To bind their kings in chains: and their nobles with links of iron.
9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

Laudate Dominum. Pſal. cl.

O Praiſe God in his holineſs: praiſe him in the firmament of his power.
2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſs.
3 Praiſe him in the ſound of the trumpet: praiſe him upon the lute and harp.
4 Praiſe him in the cymbals and dances: praiſe him upon the ſtrings and pipe.
5 Praiſe him upon the well-tuned cymbals: praiſe him upon the loud cymbals.
6 Let every thing that hath breath: praiſe the Lord.

Forms of Prayer

To be used at

SEA.

¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

¶ These two following Prayers are to be also used in His Majesties Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end: Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King CHARLES and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitemini Domino. Psal. cvij.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy,

And gathered them out of the lands, from the east and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at deaths door.

So

to be uſed at Sea.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word and healed them; and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men;

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders;

Who turneth the floods into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will conſider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Collects

Forms of Prayer

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy in saving us, when were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not onely by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at deaths door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up, as it were, to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doth for the children of men.

Praised

to be used at Sea.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.
He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.
Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.
Blessed be the Lord God: even the Lord God, who onely doth wondrous things;
And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.
Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all now and for evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;
They had swallowed us up quick: when they were so wrathfully displeased at us.
Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.
But praised be the Lord: who hath not given us over as a prey unto them.
The Lord hath wrought: a mighty salvation for us.
We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.
The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.
The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.
Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.
The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.
Our help standeth in the Name of the Lord: who hath made heaven and earth.
Blessed be the Name of the Lord: from this time forth for evermore.
Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ After this Hymn may be sung the *Te Deum*.

¶ Then this Collect.

O Almighty God, the soveraign commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the onely giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy

Gospel, the honour of our Soveraign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

¶ THe Office in the Common Prayer-book may be used; onely in stead of these words [*We therefore commit his body to the ground, Earth to Earth, &c.*] say,

WE therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE

FORM and MANNER

OF

MAKING, ORDAINING

AND

CONSECRATING

OF

BISHOPS, PRIESTS,

AND

DEACONS,

According to the Order of the CHURCH

OF

ENGLAND.

EDICT AND

OF

DECOUS

AND

BISHOPS' BRIEFS,

OF

CONSECRATING

AND

MAKING ORDINATIONS

OF

PRIESTS AND DEACONS.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apoſtles time there have been theſe Orders of Miniſters in Chriſt's Church; Biſhops, Prieſts, and Deacons. Which Offices were evermore had in ſuch reverend eſtimation, that no man might preſume to execute any of them, except he were firſt called, tried, examined, and known to have ſuch qualities as are requiſite for the ſame; and alſo by publick prayer, with Impoſition of hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that theſe Orders may be continued, and reverently uſed and eſteemed in the Church of *England*; No man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon in the Church of *England*, or ſuffered to execute any of the ſaid Functions, except he be called, tryed, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Epiſcopal Conſecration, or Ordination.

And none ſhall be admitted a Deacon, except he be Twenty three years of age, unleſs he have

a Faculty. And every man which is to be admitted a Prieſt, ſhall be full Four and twenty years old. And every man which is to be Ordained or Conſecrated Biſhop, ſhall be fully Thirty years of age.

And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a man of vertuous converſation, and without crime, and after examination and tryal, finding him learned in the Latine Tongue, and ſufficiently inſtructed in holy Scripture, may at the times appointed in the Canon, or elſe upon urgent occaſion, on ſome other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in ſuch manner and form as hereafter followeth.

THE

THE

Form and Manner

Of Making of

DEACONS.

¶ WHen the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Deacons; how neceſſary that Order is in the Church of Chriſt; and alſo, how the people ought to eſteem them in their Office.

¶ Firſt the Arch-Deacon or his Deputy ſhall preſent unto the Biſhop (ſitting in his Chair, near to the holy Table) ſuch as deſire to be ordained Deacons; (each of them being decently habited) ſaying theſe words,

REverend Father in God, I preſent unto you theſe perſons preſent to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God, and the edifying of his Church.

¶ The Arch-Deacon ſhall anſwer,

I Have enquired of them, and alſo examined them, and think them ſo to be.

¶ Then the Biſhop ſhall ſay unto the people,

BRethren, If there be any of you who knoweth any impediment or notable crime in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth

forth in the Name of God, and ſhew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

¶ Then the Biſhop (commending ſuch as ſhall be found meet to be Ordered, to the prayers of the Congregation) ſhall, with the Clergy and people preſent, ſing or ſay the Litany, with the Prayers, as followeth.

¶ The Litany and Suffrages.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the World, the fleſh, and the devil;

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant CHARLES, our moſt gracious King and Governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons [or Prieſts] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy name;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That

That it may please thee to bring into the Way of truth, all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the Weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by Water, all Women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and Widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time We may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us With the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: We beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

Let us pray.

OGod merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that We thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

# of Deacons.

O God, We have heard with our ears, and our fathers have declared unto us the noble Works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate, Jesus Christ our Lord. Amen.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALmighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr S. Stephen, with others; Mercifully behold these thy ser-

bants now called to the like Office and Administration. Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

The Epistle.

1 Tim. iij. 8. LIkewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children, and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ Or else this out of the Sixth of the Acts of the Apostles.

Acts vj. 2. THen the twelve called the multitude of the disciples unto them, and said, It is not reason that We should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom We may apoint over this business. But We will give our selves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ And

¶ And before the Goſpel, the Biſhop ſitting in his Chair, ſhall cauſe the Oath of the Kings Supremacy, and againſt the power and authority of all foreign Potentates, to be miniſtred unto every of them that are to be Ordered.

The Oath of the Kings Soveraignty.

I A. B. do utterly teſtifie and declare in my conſcience, That the Kings highneſs is the onely Supream Governour of this Realm, and of all other His highneſſes Dominions and Countreys, as well in all Spiritual or Eccleſiaſtical things or cauſes, as Temporal: And that no foreign Prince, Perſon, Prelate, State, or Potentate, hath or ought to have any juriſdiction, power, ſuperiority, preeminence or authority Eccleſiaſtical or Spiritual within this Realm. And therefore I do utterly renounce and forſake all foreign juriſdictions, powers, ſuperiorities and authorities; and do promiſe, That from henceforth I ſhall bear faith and true allegiance to the Kings highneſs, His Heirs and lawful Succeſſors, and to my power ſhall aſſiſt and defend all juriſdictions, priviledges, preeminences and authorities granted or belonging to the Kings highneſs, His Heirs and Succeſſors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the Contents of this Book.

¶ Then ſhall the Biſhop examine every one of them that are to be Ordered, in the preſence of the people, after this manner following.

DO you truſt that you are inwardly moved by the holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his glory, and the edifying of his people?

Anſwer.

I truſt ſo.

The Biſhop.

DO you think that you are truly called according to the will of our Lord Jeſus Chriſt, and the due Order of this Realm, to the Miniſtry of the Church?

Anſwer.

I think ſo.

The Ordering

The Biſhop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?

Anſwer.

I do believe them.

The Biſhop.

WIll you diligently read the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The Biſhop.

IT appertaineth to the Office of a Deacon, in the Church where he ſhall be appointed to ſerve, to aſſiſt the Prieſt in Divine ſervice, and ſpecially when he miniſtreth the holy Communion, and to help him in the diſtribution thereof, and to read holy Scriptures and Homilies in the Church, and to inſtruct the youth in the Catechiſm; in the abſence of the Prieſt to Baptize Infants, and to Preach, if he be admitted thereto by the Biſhop. And furthermore, it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Pariſhioners or others. Will you do this gladly and willingly?

Anſwer.

I will ſo do by the help of God.

The Biſhop.

WIll you apply all your diligence to frame and faſhion your own lives, and the lives of your Families, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholſom examples of the flock of Chriſt?

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other chief Miniſters of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Anſwer.

Anſwer.

I Will endeavour my ſelf, the Lord being my helper.

¶ Then the Biſhop, laying his hands ſeverally upon the head of every one of them, humbly kneeling before him, ſhall ſay,

TAke thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying,

TAke thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.

¶ Then one of them appointed by the Biſhop ſhall read,

The Goſpel.

LEt your loins be girded about, and your lights burning; and ye your ſelves like unto men that wait for their Lord, When he will return from the Wedding; that When he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, Whom the Lord When he cometh, ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and Will come forth and ſerve them. And if he ſhall come in the ſecond Watch, or come in the third Watch, and find them ſo, bleſſed are thoſe ſervants. S. Luk. xij. 35.

¶ Then ſhall the Biſhop proceed in the Communion; and all that are Ordered, ſhall tarry and receive the holy Communion the ſame day with the Biſhop.

¶ The Communion ended, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects following.

ALmighty God, giver of all good things, Who of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Office of Deacons in thy Church; Make them, We beſeech thee,

O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready Will to obſerve all ſpiritual diſcipline; that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well behave themſelves in this inferiour Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be glory and honour World without end. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ AND here it muſt be declared unto the Deacon, that he muſt continue in that Office of a Deacon the ſpace of a whole year (except for reaſonable cauſes it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood, at the times appointed in the Canon; or elſe on urgent occaſion, upon ſome other Sunday, or Holy-day, in the face of the Church, in ſuch manner and form as hereafter followeth.

¶ The

¶ The Form and Manner of Ordering of PRIESTS.

¶ When the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Prieſts; how neceſſary that Order is in the Church of Chriſt; and alſo, how the people ought to eſteem them in their Office.

¶ Firſt the Arch-Deacon, or in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently habited) and ſay,

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ The Biſhop.

TAke heed that the perſons whom ye preſent unto us be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtry duly, to the honour of God and the edifying of his Church.

¶ The Arch-Deacon ſhall anſwer,

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ Then the Biſhop ſhall ſay unto the people,

GOod people, theſe are they whom We purpoſe, God willing, to receive this day unto the holy Office of Prieſthood: For after due examination We find not to the contrary, but that they be lawfully called to their Function and Miniſtry, and that they be perſons meet for the ſame. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Miniſtry,

Miniſtry, let him come forth in the Name of God, and ſhew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

¶ Then the Biſhop (commending ſuch, as ſhall be found meet to be Ordered, to the prayers of the Congregation) ſhall, with the Clergy and People preſent, ſing, or ſay the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; ſave onely that in the proper Suffrage there added, the word [*Deacons*] ſhall be omitted, and the word [*Prieſts*] inſerted in ſtead of it.

¶ Then ſhall be ſung or ſaid the Service for the Communion; with the Collect, Epiſtle, and Goſpel, as followeth.

¶ The Collect.

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in the Church; mercifully behold theſe thy ſervants now called to the Office of Prieſthood, and replenish them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by Word and good example they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, World without end. Amen.

The Epiſtle.

Epheſ. iv. 7. UNto every one of us is given grace, according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours, and Teachers, for the perfecting

ing of the saints, for the Work of the ministry, for the edifying of the body of Christ; till We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel part of the Ninth Chapter of S. Matthew, as followeth.

S. Matth. ix. 36.

✠✠✠✠Hen Jesus saw the multitudes, he was moved ✠W✠ with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Or else this that followeth out of the Tenth Chapter of Saint John.

S. John x. 1.

✠✠✠✠Erily verily I say unto you, He that entreth ✠V✠ not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the Wolf coming, and

and leaveth the sheep, and fleeth; and the Wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ Then the Bishop sitting in his Chair, shall minister unto every one of them the Oath concerning the Kings Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

¶ And that done, he shall say unto them as hereafter followeth.

YOu have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the Writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an Office and charge ye are called: That is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords family; to seek for Christs sheep that are dispersed abroad, and for his children who are in the midst of this naughty World, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his bloud. The Church and Congregation whom you must serve, is his spouse, and his body. And if it shall happen the same Church, or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore

fore consider With your selves the end of your Ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for errour in Religion, or for viciousness in Life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see With how great care and study ye ought to apply your selves, as well that ye may shew your selves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a Work, pertaining to the salvation of man, but With doctrine and exhortation taken out of the holy Scriptures, and With a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things With your selves long before this time; and that you have clearly determined, by Gods grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our onely Saviour Jesus Christ, for the heavenly assistance of the holy Ghost; that by daily reading and weighing

of

of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholsom and godly examples and patterns for the people to follow.

And now that this present Congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of England, to the Order and Ministry of Priesthood?

Answer.

I think it.

The Bishop.

ARe you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

WIll you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same?

Answer.

Answer.

I Will so do, by the help of the Lord.

The Bishop.

WIll you be ready With all faithful diligence to banish and drive aWay all erroneous & strange Doctrines, contrary to Gods- Word; and to use both publick and private monitions and exhortations, as Well to the sick, as to the Whole, Within your Cures, as need shall require, and occasion shall be given?

Answer.

I Will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knoWledge of the same, laying aside the study of the World and the flesh?

Answer.

I Will endeavour my self so to do, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your oWn selves, and your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, Wholsom examples and patterns to the flock of Christ?

Answer.

I Will apply my self thereto, the Lord being my helper.

The Bishop.

WIll you maintain and set forWards, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer.

I Will so do, the Lord being my helper.

Bishop.

WIll you reverently obey your Ordinary, and other chief Ministers, unto Whom is committed the charge and government over you; following With a glad mind and Will their godly admonitions, and submitting your selves to their godly judgments?

Anſwer.

I will ſo do, the Lord being my helper.

¶ Then ſhall the Biſhop ſtanding up, ſay,

ALmighty God, who hath given you this Will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he may accompliſh his Work which he hath begun in you, through Jeſus Chriſt our Lord. Amen.

¶ After this the Congregation ſhall be deſired, ſecretly in their prayers to make their humble ſupplications to God for all theſe things: For the which prayers there ſhall be ſilence kept for a ſpace.

¶ After which ſhall be ſung or ſaid by the Biſhop (the perſons to be Ordained Prieſts, all kneeling) *Veni, Creator Spiritus*; the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

COme, holy Ghoſt, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.

Viſit

Viſit our minds, into our hearts
thy heavenly grace inſpire,
That truth and godlineſs we may
purſue with full deſire.
Thou art the very Comforter
in grief and all diſtreſs:
The heavenly gift of God moſt high,
no tongue can it expreſs.
The fountain and the living ſpring
of joy celeſtial:
The fire ſo bright, the love ſo ſweet,
the Unction ſpiritual.
Thou in thy gifts art manifold,
by them Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.
According to thy promiſe, Lord,
thou giveſt ſpeech with grace;
That through thy help Gods praiſes may
reſound in every place.
O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.
Our weakneſs ſtrengthen and confirm
(for Lord, thou knoweſt us frail)
That neither devil, world nor fleſh
againſt us may prevail.
Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the beſt, the trueſt gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.
Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou mayſt be our Comforter
at the laſt dreadful day.
Of ſtrife and of diſſention
diſſolve, O Lord, the bands,

And knit the knots of peace and love,
throughout all Christian lands.
Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the blisful sight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in persons three.
To God the Father, laud and praise,
and to his blessed Son,
And to the holy Spirit of grace,
Co-equal three in one.
And pray we that our onely Lord
would please his Spirit to send
On all that shall profess his Name,
from hence to the worlds end.

Amen.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

ALmighty God and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy onely and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Authour of everlasting life; who after he had made perfect our Redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew

our

our selves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed Kingdom enlarged, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same holy Spirit, world without end. Amen.

¶ When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,

REceive the holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

TAke thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

The Ordering, &c.

¶ The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects.

MOſt merciful Father, we beſeech thee to ſend upon theſe thy ſervants, thy heavenly bleſſing, that they may be clothed with righteouſneſs, and that thy Word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation; that in all our Words and deeds we may ſeek thy glory, and the increaſe of thy kingdom, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our Works begun, continued, and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

The peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ AND if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; The Deacons ſhall be firſt preſented, and then the Prieſts: And it ſhall ſuffice that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt that for Deacons, then that for Prieſts. The Epiſtle ſhall be *Eph.* iv. 7, to 14. as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be Examined and Ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of S. *Matth.* ix. 36. as before in this Office; or elſe S. *Luke* xii. 35, to 39. as before in the Form for the Ordering of Deacons) they that are to be made Prieſts ſhall likewiſe take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

¶ The

The Form of Ordaining or Conſecrating of an ARCHBISHOP, or BISHOP;

Which is always to be performed upon ſome Sunday or Holy-day.

¶ When all things are duly prepared in the Church, and ſet in Order; after Morning Prayer is ended, the Archbiſhop (or ſome other Biſhop appointed) ſhall begin the Communion-Service; in which this ſhall be

The Collect.

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtles many excellent gifts, and didſt charge them to feed thy flock; Give grace, we beſeech thee, to all Biſhops, the Paſtors of thy Church, that they may diligently preach thy Word, and duly adminiſter the godly Diſcipline thereof; and grant to the people, that they may obediently follow the ſame, that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. Amen.

¶ And another Biſhop ſhall read,

The Epiſtle.

THis is a true ſaying, If a man deſire the Office of a Biſhop, he deſireth a good Work. A Biſhop then muſt be blameleſs, the husband of one Wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to Wine, no ſtriker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?) Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover, he 1 Tim. iij. 1.

he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

¶ Or this, for the Epistle.

Acts xx. 17. FRom Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the bloud of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own bloud. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and

and to give you an inſtance among all them which are ſanctified. I have coveted no mans ſilver or gold, or apparel; yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

¶ Then another Biſhop ſhall read,

The Goſpel.

JEſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep. S. John xxi. 15.

¶ Or this.

THe ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſeſoever ſins ye remit, they are remitted unto them; and whoſeſoever ſins ye retain, they are retained. S. John xx. 19.

¶ Or

¶ Or this.

S. Matth. xxviij. 19.

JEſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And lo, I am with you alway, even unto the end of the world.

¶ After the Goſpel, and the Nicene Creed, and the Sermon are ended, the Elected Biſhop (veſted with his Rochet) ſhall be preſented by two Biſhops unto the Archbiſhop of that Province (or to ſome other Biſhop appointed by lawful Commiſsion) the Archbiſhop ſitting in his Chair near the holy Table, and the Biſhops that preſent him, ſaying,

MOſt Reverend Father in God, we preſent unto you this godly and well-learned man, to be Ordained and Conſecrated Biſhop.

¶ Then ſhall the Archbiſhop demand the Kings Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgment of the Kings Supremacy, ſhall be miniſtred to the perſons Elected, as it is ſet down before in the Form for the Ordering of Deacons. And then ſhall alſo be miniſtred unto them the Oath of due Obedience to the Archbiſhop, as followeth.

The Oath of due Obedience to the Archbiſhop.

IN the Name of God, Amen. I N. choſen Biſhop of the Church and Sée of N. do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and the Metropolitical Church of N. and to their ſucceſſors; So help me God, through Jeſus Chriſt.

¶ This Oath ſhall not be made at the Conſecration of an Archbiſhop.

¶ Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them,

BRethren, It is written in the Goſpel of S. Luke, That our Saviour Chriſt continued the whole night

night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.

¶ And then shall be said the Litany, as before, in the Form of Ordering Deacons: Save onely that after this place, *That it may please thee to illuminate all Bishops, &c.* the proper Suffrage there following shall be omitted, and this inserted in stead of it;

That it may please thee to bless this our brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name.

Answer.

We beseech thee to hear us, good Lord.

¶ Then shall be said this Prayer following.

ALmighty God, giver of all good things, Who by thy holy Spirit hast appointed divers Orders of Ministers in thy Church; mercifully behold this thy servant now called to the work and Ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, Who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

¶ Then the Archbishop sitting in his Chair, shall say to him that is to be Consecrated,

BRother, Forasmuch as the holy Scripture, and the ancient Canons command, that We should not be hasty in laying on hands, and admitting any person to

to government in the Church of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own bloud; before I admit you to this Adminiſtration, I will examine you in certain Articles, to the end that the Congregation preſent may have a trial, and bear Witneſs how you be minded to behave your ſelf in the Church of God.

ARe you perſwaded that you be truly called to this Miniſtration, according to the will of our Lord Jeſus Chriſt, and the Order of this Realm?

Anſwer.

I am ſo perſwaded.

The Archbiſhop.

ARe you perſwaded that the holy Scriptures contain ſufficiently all doctrine required of neceſſity to eternal ſalvation through faith in Jeſus Chriſt? And are you determined out of the ſame holy Scriptures to inſtruct the people committed to your charge; and to teach or maintain nothing, as required of neceſſity to eternal ſalvation, but that which you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded and determined by Gods grace.

The Archbiſhop.

WIll you then faithfully exerciſe your ſelf in the ſame holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as ye may be able by them to teach and exhort with wholſom doctrine, and to withſtand and convince the gainſayers?

Anſwer.

I will ſo do, by the help of God.

The Archbiſhop.

ARe you ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange Doctrine, contrary to Gods Word; and both privately and openly to call upon, and encourage others to the ſame?

Anſwer.

I am ready, the Lord being my helper.

The

# of Biſhops.

The Archbiſhop.

WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent World; that you may ſhew your ſelf in all things an example of good Works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

Anſwer.

I will ſo do, the Lord being my helper.

The Archbiſhop.

WIll you maintain and ſet forward, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſe, correct and puniſh, according to ſuch authority as you have by Gods Word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſwer.

I will ſo do by the help of God.

The Archbiſhop.

WIll you be faithful in ordaining, ſending, or laying hands upon others?

Anſwer.

I will ſo be, by the help of God.

The Archbiſhop.

WIll you ſhew your ſelf gentle, and be merciful for Chriſts ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer.

I will ſo ſhew my ſelf, by Gods help.

¶ Then the Archbiſhop ſtanding up, ſhall ſay,

ALmighty God, our heavenly Father, who hath given you a good will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame; that he accompliſhing in you the good Work which he hath begun, you may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. Amen.

The Conſecration

¶ Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal habit, and kneeling down [*Veni, Creator Spiritus*] ſhall be ſung or ſaid over him, the Archbiſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

COme, holy Ghoſt, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.
Viſit our minds, into our hearts
thy heavenly grace inſpire,
That truth and godlineſs we may
purſue with full deſire.
Thou art the very Comforter
in grief and all diſtreſs:
The heavenly gift of God moſt high,
no tongue can it expreſs.
The fountain and the living ſpring
of joy celeſtial:
The fire ſo bright, the love ſo ſweet,
the Unction ſpiritual.

Thou

# of Biſhops.

Thou in thy gifts art manifold,
by them Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.

According to thy promiſe, Lord,
thou giveſt ſpeech with grace;
That through thy help Gods praiſes may
reſound in every place.

O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.

Our weakneſs ſtrengthen and confirm
(for, Lord, thou know'ſt us frail)
That neither devil, world nor fleſh
againſt us may prevail.

Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the beſt, the trueſt gain;)

And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.

Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou mayſt be our Comforter
at the laſt dreadful day.

Of ſtrife and of diſſention
diſſolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Chriſtian lands.

Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the bliſsful ſight,

And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in perſons three.

To God the Father, laud and praiſe,
and to his bleſſed Son,

the Father, and the holy Ghoſt, World without end. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our Works begun, continued, and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you always. Amen.

FINIS.

A

Form of Prayer

VVith Thankſgiving, to be uſed yearly upon the Fifth day of *November.*

A

Form of Prayer

To be uſed yearly upon the Thirtieth day of *JANUARY.*

A

Form of Prayer

VVith Thankſgiving, to be uſed yearly upon the Nine and twentieth day of *MAY.*

CHARLES R.

OUr will and pleaſure is, That theſe Three Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of England, to be uſed yearly on the ſaid days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Univerſities, and of our Colledges of Eaton and Winchester, and in all Pariſh-Churches and Chappels within our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at *White-Hall*, the 2d day of *May*, in the 14th year of Our Reign.

By His Majeſties Command.

EDVV. NICHOLAS.

A

Form of Prayer with

Thankſgiving, to be uſed yearly upon the Fifth day of *November*; For the happy deliverance of the King, and the Three Eſtates of the Realm, from the moſt Traiterous and Bloudy intended Maſſacre by Gun-powder.

¶ The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.

¶ If this day ſhall happen to be Sunday, onely the Collect proper for that Sunday, ſhall be added to this Office in its place.

¶ Morning Prayer ſhall begin with one of theſe Sentences.

TUrn thy face away from our ſins, O Lord; and blot out all our offences. Pſal. li. 9.

Correct us, O Lord, but with judgment, not in thine anger; leſt thou bring us to nothing. Jere. x. 24.

I will go to my Father, and will ſay unto him; Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. Luke. xv. 18, 19.

¶ Proper Pſalms, Xxxv. Lxiv. Cxxiv. Cxxix.

¶ Proper Leſſons, { The firſt, 2 Sam. xxij. / The ſecond, Acts xxiij.

¶ In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.

Prieſt.

O Lord, ſave the King;

People.

Who putteth his truſt in thee.

Prieſt.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Prieſt.

Let his enemies have no advantage againſt him.

People.

Let not the wicked approach to hurt him.

¶ In

Gunpowd. Treason.

¶ In ſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.

ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practiſes of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our late gracious Soveraign King James, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory in all Churches of the ſaints, from generation to generation, through Jeſus Chriſt our Lord. Amen.

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; Be thou ſtill our mighty Protector, and ſcatter our enemies that delight in bloud. Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious King Charles, and all that are put in authority under him, with judgment and juſtice, to cut off all ſuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Soveraign and his Realms, being preſerved in thy true religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. Amen.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect [*We humbly beſeech thee, O Father, &c.*] ſhall this be ſaid which followeth.

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterpriſe, plotted, and intended this day to be executed againſt the King, and the whole State of this Realm, for the ſubverſion of the Government, and Religion eſtabliſhed amongſt us; We moſt humbly praiſe and magnifie thy glorious Name for this thine infinite gracious goodneſs towards us. We confeſs, it was thy mercy, thy mercy alone, that we were not then conſumed. For our ſins cried to heaven againſt us, and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but didſt in mercy deliver us from their malice, and preſerve us from death and deſtruction. Let the conſideration of this thy goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruine. And increaſe in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayſt continue thy favour, with the light of thy Goſpel to us and our poſterity for evermore; and that for thy dear Sons ſake, Jeſus Chriſt our onely Mediatour and Advocate. Amen.

¶ In

Gunpowd. Treaſon.

¶ In the Communion Service, in ſtead of the Collect for the day, ſhall this which followeth, be uſed.

ETernal God, and our moſt mighty protector, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs in preſerving the King, and the three Eſtates of this Realm aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this thy great mercy towards us. Protect and defend our Soveraign Lord the King, and all the Royal Family from all treaſons and conſpiracies: Preſerve them in thy faith, fear, and love; proſper his Reign with long happineſs here on earth; and crown him with everlaſting glory hereafter in the kingdom of heaven; through Jeſus Chriſt our onely Saviour and Redeemer. Amen.

The Epiſtle.

LEt every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. Rom. xiii. 1.

The Goſpel.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field, to bury ſtrangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value; and gave them for the potters field, as the Lord appointed me. S. Matth. xxvii. 1.

¶ After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.

¶ This ſentence is to be read at the Offertory.

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law, and the prophets. S. Matth. vii. 12.

A Form of

Common Prayer,

To be uſed yearly upon the xxx. day of *Januarij*, being the day of the Martyrdom of K. CHARLES the Firſt.

¶ If this day ſhall happen to be Sunday, this Form of Service ſhall be uſed the next day following.

¶ The Service ſhall be the ſame with the uſual Office for Holy-days in all things; except where it is hereafter otherwiſe appointed.

The Order for Morning Prayer.

¶ He that miniſtreth, ſhall begin with one of theſe ſentences.

Jer. x. 24. Direct us, O Lord, but with judgment, not in thine anger: leſt thou bring us to nothing.

Joel ii. 13. Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; ſlow to anger, and of great kindneſs; and repenteth him of the evil.

Lam. iii. 22. It is of the Lords mercies, that we are not conſumed; becauſe his compaſſions fail not.

¶ In ſtead of *Venite, exultemus*, ſhall this Pſalm following be uſed, one verſe by the Prieſt, and another by the Clerk and People.

Pſal. xcv. 6. Come, let us worſhip, and fall down: and kneel before the Lord our maker.

Acts iii. 19. O Let us repent, and turn from our wickedneſs: and our ſins ſhall be forgiven us.

Jonah iii 8, 9. Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we ſhall not periſh.

Pſal. li. 3. We acknowledge our faults: and our ſins are ever before us.

Lam. iii. 42. Pſal. cxxx. 4. We have provoked thine anger, O Lord: but there is mercy with thee, therefore ſhalt thou be feared.

O

K. Charles Martyr.

O ſhut not up our ſouls with ſinners: nor our life with the bloud-thirſty. Pſal. xxvi. 9.

Thou haſt promiſed, O Lord, that before we call, thou wilt anſwer: and whiles we are yet ſpeaking, thou wilt hear. Iſai. lxv. 24.

And now in the anguiſh of our ſouls we cry unto thee: Hear, Lord; and have mercy. Baruch. iii. 1.

O Lord, rebuke us not in thine indignation: neither chaſten us in thy diſpleaſure. Pſal. vi. 1.

For thy Names ſake be merciful to our ſin: for it is great. Pſal. xxv. 10.

Turn thy face from our ſins: and put out all our misdeeds. Pſal. li. 9.

Make us clean hearts, O God: and renew a right ſpirit within us. 10

Deliver us from bloud-guiltineſs, O God: thou that art the God of our ſalvation. 14

O deliver us, and be mereiful to our ſins: for thy Names ſake. Pſal. lxxix. 9.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem. Pſal. li. 18.

So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation. Pſal. lxxix. 14

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Proper Pſalms, vij. ix. x. xj.

¶ Proper Leſſons, { The firſt, 2 Sam. j. / The ſecond, S. Matth. xxvij.

¶ In ſtead of the firſt Collect at Morning Prayer, this which followeth ſhall be uſed.

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men, who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Soveraign to be this day taken away by wicked hands; We, thy unworthy ſervants, humbly confeſs, that the ſins of this Nation have been the cauſe which hath brought this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for bloud, lay not the guilt of this innocent bloud, (the ſhedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our poſterity. Be merciful, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever; but pardon us for thy mercies ſake, through the merits of thy Son our Lord Jeſus Chriſt. Amen.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect, *We humbly beſeech thee, O Father, &c.* Theſe three Collects are to be uſed.

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy, to thee onely it appertaineth to forgive ſins; Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy

ſervants, who are vile earth, and miſerable ſinners: but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting and praying: For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ In the Communion-Service, immediately after the Commandments ſhall this Collect be uſed.

OAlmighty Lord, and everlaſting God; Vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul; through our Lord and Saviour Jeſus Chriſt. Amen.

¶ Then ſhall follow the Prayer for the King, [*Almighty God, whoſe Kingdom is everlaſting*, &c.] And after that, theſe two Collects in ſtead of that for the day.

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for that abundant grace beſtowed on our late Martyred Soveraign; by which he was enabled ſo chearfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto bloud; and even then, according to the ſame pattern, praying for his murtherers. Let his memory, O Lord, be ever bleſſed among us, that we may follow the example of his patience, and charity: And grant, that this our land may be freed from the vengeance of his bloud, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake. Amen.

GRant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt. Amen.

The Epiſtle.

1 S. Pet. ij. 13. SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupreme; or unto governours, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not onely to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it,

it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel.

THere was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seise on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. S. Matth. xxi. 33.

¶ After the Prayer [*For the whole state of Christs Church*, &c.] this Collect shall be used.

O Lord, our heavenly Father, who dost not punish us as our sins have deserved, but hast in the midst of judgment remembred mercy; We acknowledge it thy special favour, that though for our many and great provocations thou didst suffer thine Anointed to fall this day into the hands of violent and bloudthirsty men, and barbarously to be murthered by them; yet thou didst not leave us for ever as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted heir of his Crown, our most gracious Soveraign King CHARLES the Second, from his bloudy enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that authority over us, which of thy special grace thou hadst committed unto him. For these thy great and unspeakable mercies we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and a happy reign over us: So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord. Amen.

Psal. cxlv. 21. My mouth also shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever, and ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms, Xx. Xxj. Lxxxv. Cxviij.

¶ Proper Lessons, { The first 2 Sam. xix. v. 9. / The second Rom. xiij.

¶ In the Suffrages after the Creed, these shall be inserted and used for the King.

Priest.

O Lord, save the King;

People.

Who putteth his trust in thee.

Priest.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Priest.

Let his enemies have no advantage against him.

People.

Let not the wicked approach to hurt him.

¶ Instead of the first Collect for Morning Prayer these two shall be used.

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence hast delivered us out of our late miserable confusions, by restoring to us our dread Soveraign Lord, thy servant, King CHARLES; We are now here before thee with all due thankfulness to acknowledge thine unspeakable goodness this day shewed to us, and to offer up our sacrifices of praise unto thy glorious Name; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of our selves; vowing all holy obedience in thought, word, and work unto thy divine Majesty; and promising in thee, and for thee, all loyal and dutiful allegiance to thine Anointed servant, and to his heirs after him: whom we beseech thee to bless with all encrease of grace, honour, and happiness in this world, and to crown with immortality and glory in the world to come; for Jesus Christ his sake, our onely Lord and Saviour. Amen.

O God, who by thy divine providence and goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted rights, our most gracious Soveraign Lord thy servant King CHARLES; Preserve his life, and establish his throne, we beseech thee. Be unto him a helmet of salvation against the face of his enemies, and a strong tower of defence in the time of trouble. Let his Reign be prosperous, and his days many. Let justice, truth, and holiness; let peace, and love, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience; and let him so duly serve thee on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen.

¶ In

and Return.

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect [*We humbly beſeech thee, O Father, &c.*] ſhall this be ſaid which followeth.

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour didſt this day bring home unto us thy ſervant King CHARLES our Soveraign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs, and honour, many, and many years; and that we dutifully obeying him, as faithful and loyal ſubjects, may long enjoy him with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. Amen.

¶ Immediately before the Prayer of S. *Chryſoſtom*, uſe the Collect of Thankſgiving, [*For Peace, and Deliverance from our enemies.*]

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

¶ In the Communion-Service between the Commandments and the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and that of the day.

O Moſt gracious God, and merciful Father, who haſt by thy infinite power and goodneſs ſafely and quietly, after ſo many and great troubles and adverſities, ſetled thy ſervant our Soveraign Lord King CHARLES in the throne of his Fathers, (notwithſtanding all the power and malice of his enemies) reſtoring unto us with him, and by him, the free profeſſion of thy ſacred truth and Goſpel, together with our former peace and proſperity; We beſeech thee to grant him the defence of thy ſalvation, and to ſhew forth thy loving kindneſs, and mercy to him; and to ſtir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulneſs unto thee for theſe and all other thy mercies, through Jeſus Chriſt our Lord. Amen.

GRant, we beſeech thee, Almighty God, that our Soveraign Lord the King, whom thou didſt this day happily bring home, and reſtore to us, may be a mighty protector of his people, a religious defender of thy ſacred Faith, and of thy holy Church among us, a glorious conquerour over all his enemies, a gracious governour unto all his ſubjects, and a happy father of many children to rule this Nation by ſucceſſion in all ages, through Jeſus Chriſt our Lord. Amen.

The

The Kings Birth, &c.

The Epistle.

1 S. Pet. ii. 11.

BEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man; for the Lords sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.

S. Matth. xxij. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ After the Prayer, [*For the whole state of Christs Church*, &c.] this Collect following shall be used.

O Lord our God, who upholdest and governest all things in heaven and earth; Receive our humble prayers with our thanksgivings for our Soveraign Lord CHARLES, set over us by thy grace and providence to be our King: And so, together with him, bless the whole Royal Family with the dew of thy heavenly Spirit, that they ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour; who with the Father and the holy Spirit, liveth and reigneth ever one God, world without end. Amen.

FINIS.